

“vent the People being farther seduced, be pleased
 “to appoint a Guard to attend the Sepulchre until
 “the third Day be pass’d, lest his Disciples, who
 “without doubt remember his Words, come and
 “clandestinely remove his Body in the Night, and
 “then persuade the People that he is risen from the
 “Dead; which, if it should happen, (the People too
 “firmly believing in him already) would prove a
 “more dangerous Seducement, than any into which
 “they have yet fallen.” *Pilate* resenting their former Importunity in pressing him to deliver the innocent Jesus to their Rage, answers them very abruptly,
 “You have a Guard at your Service, be gone, and
 “secure it as you please.” Whereupon they fix’d a Seal upon the Grave-Stone, that they might discern if it were opened, and rolled a great Stone to the Entrance of the Sepulchre, placing a Guard to watch and keep it.

Our Blessed Lord having told his Disciples that after three Days he would rise again, in Pity to them, that his Absence might be the less afflicting, shortned the Time as much as possible, yet so as that he might verify his own Prediction. He rises early in the Morning the first Day of the Week. But the Night after the Sabbath, towards the next Morning, *Mary Magdalen*, and *Mary* the Mother of *James* and *Salome*, came to the Sepulchre, with sweet Spices, that they might (1) again embalm the Holy Body. And as they passed along they perceived there had been a great Concussion of the Earth, and coming near the Sepulchre they began to consider how they should get the great Stone removed from the Entrance of it: But that Difficulty soon vanish’d, for as they approach’d still nearer they saw the Stone rolled away, and an Angel, whom they supposed to be the Cause of it, sitting on it; of so divine an Aspect, and splendid Appearance, that they were frightened. But the Angel,

(1) *Again embalm.* The Rites of last forty Days, as we may see *Gen.*
 Embalming among the *Hebrews* used to 50. v. 3.

who knew their Errand, bids them not be afraid, for the Lord was risen and gone before them into *Galilee*, where he appointed his Disciples to meet him. And to confirm the Truth of this, he shews them the empty Grave where Jesus was laid, and the (*m*) Napkins and Scar-cloths folded up and laid by. These happy Women, who had the Honour of being the most early Witnesses of these blessed Occurrences, transported with Fear and Joy, hasten to acquaint the Disciples with what they had seen and heard. But it fared quite otherwise with the Guard that the *Jews* had set to watch the Body of the Blessed Jesus; for when the Guardian-Angels of the Sepulchre descended, they so affrighted the Watch which *Pilate* and the Priests had appointed, that they were ready to die with Fear and Astonishment.

The Women coming to the Apostles, and acquainting them that the Body of Jesus was not in the Sepulchre; and that they had seen an Angel, who told them he was risen, were so far from being credited by the Apostles, that they look'd upon all they said as idle Tales, and Fits of Deliriousness. But at last Curiosity mov'd *Peter* and *John* to see whether Things were as they had represented or not; and coming to the Sepulchre, they looked into it, and not finding the Body there, they returned to their own Home.

By this Time *Mary Magdalen* was come back, who being still in concern for the Body of Jesus, stood weeping without at the Sepulchre; where stooping to look into it, she saw two Angels in white, sitting one at the Head, the other at the Foot of the Grave. The Angels ask'd the Cause of her Grief: She told them, for the Loss of the Lord's Body. And at that instant Jesus appear'd, and stood behind her; and asking her the same Question, she, supposing him to be the Gardiner, says, *Sir, if you have removed him, tell me where you have laid him, and I will take him away.* Then Jesus, to put her out of doubt, calls her by her

(*m*) *Napkins.* See *John* 20. 5, &c. *Mat.* 28. 5, 6, &c.

ST MATTHEW CHAP. XXVIII.¹⁹⁸
JESUS meeteth the women coming from y^e Sepulchre.



ST MATTHEW 28 Verse 10.¹⁹⁸
*Then said Jesus unto them, Be not afraid, go
tell my brethren that they go into Galilee,
and there shall they see me.*

Name. She knew the charming Accent of his Voice, and with an Ecstasy of Joy and Wonder, was ready to crush his Feet with her eager Embraces ; but he commanded her not to (n) touch him, for it was not a Time for him to converse as he was formerly wont to do, but was going to prepare a Place in Heaven, where they should all enjoy him hereafter. *Mary* tells these Things to the eleven Apostles, but they gave no Credit to what she said ; taking it to be the Effect of Fancy.

But whilst these Things happened, the Guards, who were by the Priests and Pharisees appointed to watch the Sepulchre, having recovered a little from their Fright, return to the City, and give an Account to the Chief Priests of all that was done. Who finding the Holy Jesus's Words so literally prov'd true, and which they in Mockery but a few Days before made use of to the Governor, in Haste and Fear assemble the *Sanhedrim* ; and by a new Crime resolving to make their Iniquity safe and unquestionable, by Decree of Council appoint a (o) large Sum of Money to be given to the Soldiers, sufficient to bribe them all to say, *That his Disciples came by Night, and stole him away whilst we slept.* And if the Governor should happen to hear of it, they would skreen them from his Displeasure. Accordingly these mercenary Wretches take the Money, and do as they were bid ; and the *Jews* believed this Story to be true.

Our Blessed Lord appeared next to *Simon Peter* ; and tho' he and St. *John* ran both together to the Sepulchre, and St. *John* out-ran St. *Peter*, and tho' St. *Peter* had denied and forsworn his Lord, and St. *John* never did, but followed him to his Passion and Death ; yet *Peter* had the Favour of seeing him first : Divine Mercy indulging to Penitents Eminencies and Privileges sometimes beyond the temporal Graces of the Just and Innocent, because they are supposed to

(n) Touch him. See *John* 20. 17.

(o) Large Sum. See *Mat.* 28. 12.

need Defensatives against the remaining inherent Evils even of repented Sins, and their Aptness to relapse.

Towards the declining of the Day of his Resurrection, two of his Disciples going towards *Emmaus*, sad, and discoursing of the late Occurrences, Jesus puts himself into their Company; and seeing them sad, he asked them what mournful Communication it was that had passed between them? Their Hearts were so full of Grief, that they were not over curious in examining this new Companion, and God had so disposed it, that they could not as yet discern it to be Jesus: And therefore one of them, whose Name was (*p*) *Cleophas*, in answer to Jesus's Question, says, Thou art a Stranger indeed, who art ignorant of the late Transactions at *Jerusalem*, so notoriously known and talk'd of by all Men. Jesus pretending Ignorance to hear what they would say, asks them, what Things? They tell him, concerning Jesus of *Nazareth*, a Prophet mighty in Deed and in Word, and approved by God and Man: Who was deliver'd by the Priests and Rulers to the *Roman* Governor to be crucified. "We, " said he, were in great Hope that he had been the " *Messias* so long expected by us. And this being " the third Day since his Crucifixion, some Women " that were Followers of him together with us, and " that were this Morning at the Monument, came " and told us wonderful Things; how that they " found not his Body there, but met with Angels, " that told them he was risen from the Dead: And " several of his Disciples went to the Place, and found " it true as they had said, but saw not Jesus." Then the Lord (*q*) discoursed to them of the Necessity of the Death and Resurrection of the *Messias*, and taught

(*p*) *Cleophas*. This *Cleophas* was the Brother of *Joseph*, the Husband of the Virgin *Mary*, and so the reputed Uncle of Christ; whose Son *Simon*, saith *Eusebius*, l. 3. c. 10. by the joint Consent of the Apostles then living was

made Bishop of *Jerusalem*, after St. *James*, as being nearest of Kin to our Saviour.

(*q*) *Discoursed*. See *Luke* 24. 26, &c.

ST LUKE CHAP. XXIV. JESUS
interprets the scripture to the Disciples at Emaus.



ST LUKE 24. Verse 13. 200.

And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs

them not to take any Estimate of the Counsels and Decrees of God from the Designs and Propositions of Man: For God by Ways contrary to human Judgment, brings to pass the Purposes of his eternal Providence: The Glories of Christ were not made pompous by human Circumstances; his Kingdom was spiritual; he was to enter into Felicities thro' the Gates of Death; he refused to do Miracles before *Herod*, yet did them before the People; he confuted his Accusers by Silence, and did not descend from the Cross, when they offer'd to believe in him if he would, but left them to be convinced by greater Arguments of his Power, the miraculous Circumstances of his Death, and the Glories of his Resurrection. Then beginning from *Moses* and the Prophets, he explained all passages of the Scriptures relating to himself: But drawing near the Village where they intended to spend that Night, Jesus seem'd as if he had farther to go, and was taking leave of them; but they unwilling to lose his good Conversation, (r) obliged him all they could to go with them, urging the approaching Night, and the Incommodiousness of late Travelling. The Holy Jesus yields to their Importu-

(r) *Obliged.* Frequent Experience can evidently demonstrate what Injury the undue Translation of one Word can produce. The Word which our Translators use for *Parebiasanto*, *they constrain'd* or *compell'd*, indeed is literal, but harsh; for tho' the Greek Word implies Force, yet it is very improbable, especially if we consider the Context, that these two Disciples offer'd any Force or Violence to Jesus to make him go with them; for this Constraint consisted only in saying (no doubt with great Earnestness) *Abide with us*, Luke 24. 49. St. *Augustin*, in a Word of the like kind, mistakenly justifies his rigorous Proceedings against the *Donatists*, from the Parable of the Feast, Luke 24. 23. which most Translators render, *Compel them to come*; tho' 'twas never the Custom to force any

violently to come to a Feast, but by the most civil, and obliging Invitations. Besides, in a parabolical Way of Speaking, Things signifying have a proper, but Things signified a figurative Meaning. Therefore since these Words *Constraining* and *Compelling* do in themselves literally signify something of Violence and Severity, it were better to soften them in a Translation, and to render them thus, *Obliged them to come in*, *They obliged him to abide with them*, than to leave a Pretence to those who transgress the Rules of Moderation, as St. *Augustin* always did, when he thought he had any Warrant from Scripture for so doing. This is the Opinion of the most learned Commentators, as any one may see that will consult *Luc. Burg. Maldonat, Grotius*, and others.

nity,

nity, and goes with them to (s) *Emmaus*; where a Repast being immediately provided, and Jesus still keeping up his Magisterial Authority, after the Manner of Master of the Family, blessed the Meat, and carved and distributed it to them; which occasion'd their first Suspicion that it was Christ; for presently they discern'd that it was he; but immediately he disappeared. This strange and unexpected Manifestation of Christ struck the two Disciples with Fear and Amazement; who, as soon as their Surprise would give them leave, began to interrogate one another about their Stupidity in not sooner discerning their Lord and Master, with whom before they had so intimately conversed; and taxing each other with Insensibility of his divine Presence, *Was there not (said they) an unusual Warmth of Affection and Passion all the while that he talked with us by the Way, and expounded the Scriptures to us?*

Being thus convinc'd of his Resurrection by ocular Demonstration, they impatiently return to *Jerusalem*, to communicate this good News to the Apostles, and those that associated with them; but when they had told them these joyful Occurrences, all they said seem'd a (t) fabulous Narrative; and tho' they were particular in the Description of every the most minute Passage, they gain'd no Credit with them. (v) However whilst they discoursed about the Apparition of Jesus at *Emmaus*, he himself, by a second Appearance, confirms the Report of the two Disciples, and standing in the midst of them, salutes them with the Benediction of Peace. The whole Company, especially the unbelieving Apostles, whether touch'd with the Guilt of their Infidelity, or affected with the common

(s) *Emmaus*. It is supposed by *Beda* and others, that *Cleopas* or his Companion had a House at *Emmaus*; which by their importunate pressing Jesus to go with them, seems probable; for they could not propose to entertain him to commodiously or helpi-

tably in an Inn, as at their own Dwelling-house.

(t) *Fabulous Narrative*. See *Mark* 16. 11, 13.

(v) See *Luke* 24. 36, 37, &c. *John* 20. 19. *Mark* 16. 14.

ST JOHN CHAP. XX.

42

JESUS stood in the midst, & said Peace be unto you.



ST JOHN 20. Verse 20. 202.

*but when he had so said he shewed
unto them his hands and his side. Then
were the disciples glad when they saw y^e Lord.*

Apprehension of seeing a Spirit, were very much frightened. But the tender-hearted Saviour of the World soon disperses their Fear: *Why* (says he) *do you doubt or suspect me to be a Spirit? Behold my wounded Hands and Feet: It is very I, Body and Soul together.* Then he gave them leave to feel the Prints of the Nails in his Hands and Feet. But the greater and more transporting their Joy was, the less confident they were of the Truth of it; and therefore to confirm them in the certain Belief of what he said, he called for some Meat, and they bringing him some broil'd Fish, and a Piece of an Honey-Comb, he did eat before them. Then putting them upon recollecting the former Hints and Instructions he had given them, saying, *What you now see I did foretel, when I was among you, before my Crucifixion, and is agreeable to all the several Images and Predictions of me in all the Books of God, which were of necessity to be fulfilled.* Then, by the special Operation of the Spirit, he gave them the Power of understanding the Scriptures, especially in those Things which related to the Messias: The Sum of all which he declared to be this; That the Messias was thus to be put to Death, and rise again, and that his Apostles, the Witnesses thereof, should after his Resurrection preach Repentance, and upon that Remission of Sins, to *Jerusalem* and thro' all *Judea* first, and then to all the Nations of the World. To which End he promised speedily to send them the Holy Spirit (promised by God the Father) to descend from Heaven upon every one of them, and so to instal them to succeed in his Office, till which time he commanded them all to stay, and not to stir out of *Jerusalem*.

At this Appearance of our Blessed Lord, all the Apostles, but *Thomas*, were present: Who, as soon as they saw him, recounted what they had seen and heard concerning Jesus's Resurrection; which *Thomas* is so far from believing, that he resolves against it, declaring, that unless he might by ocular Demonstration be convinced by putting his Finger into the Holes in
his

his Hands and Side, he would not believe a Word of what they said. About a Week after the Disciples were met again at the Service of God, and *Thomas* was with them; and the Doors being shut, to prevent any Disturbance from the *Jews*, who were very jealous of them, Jesus came and stood in the midst of them, ushering himself in among them with the Blessing of Peace. And being apprized of *Thomas's* Infidelity, he addresses himself immediately to him, bidding him satisfy his Incredulity by the Philosophy of his Senses. *Thomas* being convinced that it was Jesus, and by feeling finding him to be Flesh and Blood, acknowledges him to be his Lord and Master, the omnipotent God of Heaven. The former Diffidence and late Belief of *Thomas*, our compassionate Lord corrects with a gentle Reprehension: “*Thomas*, says he, thou
 “ owest thy Conviction to thy Senses, not to thy
 “ Faith, which would have been much more excel-
 “ lent, and more eminently rewardable, if without
 “ such demonstrative Evidence thou hadst believed;
 “ What Reward is there due to their Faith, who have
 “ not had such evident Proof as thou hast, and yet
 “ have believed?”

After this, the Disciples going into *Galilee*, as they had been commanded, at the Sea of *Tiberias* he again surprizes them in this Manner. *Simon Peter*, with six other of the Apostles, went a fishing in the Lake or Sea of *Tiberias*, where they labour'd all Night, and caught nothing. Towards the Morning Jesus appeared to them, and bad them cast the Net on the right Side of the Ship; which they did, and inclosed an hundred fifty-three great Fishes. The favourite Disciple *John* seeing the prodigious Draught of Fishes, concludes it a Miracle; and speaking to *Peter* says, Affuredly it is the Lord hath done this. When *Peter* heard it was Jesus, being in Haste, he only put on his upper Garment (for he was half (w) naked, ha-
 ving

(w) *Noted.* Translators ought to Antients, and reduce the ways of speak-
 observe the Customs and Notions of the ing, that allude to them, to Expressions

ST JOHN CHAP. XXI. ⁴³
The disciples take a great draught of fishes.



ST JOHN 21. Verse 6. ^{204.}
*They cast therefore, and now they
were not able to draw it for the mul-
titude of fishes.*

ving only his inner Garment upon him) and went into the Lake to go to him. The rest of the Apostles did not so; but being not far from Land, where Jesus was, went to him by Boat, dragging the Net full of Fishes along with them; and, which added to this miraculous Draught of Fishes, the Nets did not break.

When they were come to Land, they were surprised with another Miracle greater than the former: for there they see a Fire of Coals, with Fish on it, and Bread, all ready created and produced out of nothing by Jesus. Then he commandeth them to come and dine with him, which none of them dispute, (x) knowing him to be their Lord. And he taking Fish and Bread did eat before them, to signify to them the Reality of his Resurrection. This was the (y) third Time of Christ's appearing to his Disciples, after he rose from the Dead.

After Dinner, Jesus taking care for those Sheep that he knew would be scatter'd over the Face of the Earth, says to *Peter*; "Is thy Love so great to me as thou didst seem to affirm, when thou saidst, (z) tho' all men should forsake me, thou wouldst not? Is thy Love surpassing the Love of all other my Disciples? Or is thy Love agreable to this thy Expression of it, in casting thyself into the Sea to come to me? *Peter* answer'd, Lord, thou that knowest all Things, knowest that I love thee. Then

which are plain and decent in the Language into which they translate. This Passage therefore of *St. John* cannot bear a literal Version; for what is called *naked* signifies only but to have a Part of the Body uncover'd, or only to be without a Gown or upper Garment, according to the Custom of the *Eastern People*, and of the *Romans*, who when they went abroad, or made any publick Appearance, wore a long upper Garment, called in *Latin Toga*. And as for *St. Peter*, tho' it was customary for Fishermen in their Boats to go naked to the Waste, *St. John* the Evangelist could not more expressly say, that

he was not altogether naked, than by observing, that he took his *Fisher's Coat*, or *upper Garment*; for so the Word *Fisher's Coat* ought to be rendered. This Passage then (*for he was naked*) should be translated thus; *he was almost naked, or without his upper Garment.*

(x) *Knowing.* See *John* 21. 12.

(y) *Third Time.* Reckoning all the Times, this was the sixth, and the fourth that he appeared to his Disciples; but yet it is but the third that he appeared to all or most of them together.

(z.) See *Mat.* 26. 23.

" said

“said Jesus, express thy Love in thy Care of that
 “Flock committed to thee.” Jesus, to exemplify to
 him how he was to use the Power of the (a) Keys pro-
 mised to him, calls to him three Times (in proportion
 to his threefold Denial of him) to confess Christ
 and his Love to him. This was a considerable and
 weighty Employment, upon which Jesus was willing
 to spend all his Endearments and Stock of Affections,
 that *Peter* owed him, even upon the Care of his little
 Flock : And after the intrusting this Charge to him,
 he gives him a short Hint of the sharp but honourable
 Martyrdom he should suffer in the following Meta-
 phor : “ In the former Part of thy Life thou hast been
 “ free to do what even now thou didst, and to live
 “ at thine own Pleasure ; but Age shall bring Pres-
 “ sures and Afflictions on thee, and thou shalt be
 “ bound as Captives, when they yield to a superior
 “ Force, and carried to the Cross, the Place of Exe-
 “ cution.” This (b) Speech of Christ was a figurative
 Expression, that Crucifixion was the kind of Death,
 by which he should confess Christ. And to this he
 added these Words, *Follow me*, that is, thou shalt fol-
 low me in Sufferings, as thou didst before in Disci-
 pline.

Peter hearing his Lord foretel the State of the re-
 maining Part of his own Life, could not forbear bu-
 sying himself about the temporal Accidents of other
 Men ; for happening to cast his Eye on *John* the belo-
 ved Disciple, he asks Jesus, what his Fate would be ?
 Jesus checking his Curiosity, answers his Question with
 some Sharpness of Reprehension, but no Satisfaction :
 “ If I will, that he tarry (c) till I come, what is that

(a) *Keys*. See *Mat.* 16.

(b) *Speech*. See *John* 21. 19.

(c) *Till I come*. By this Coming of
 Jesus was meant that famous Execution
 upon the *Jesus* by the *Romans*. This
 very Execution *St. John* did survive ;
St. Peter, of whom our blessed Lord
 prophesies in *John* 21. v. 18. being
 put to death in *Nero's* Time ; but *St.*
John continued not only to *Titus's*

Time, but to *Trajan's* Reign, above an
 hundred Years after Christ's Birth, and
 so thirty Years after this Coming of
 Christ was past. And by what *Ire-*
næus adds, *The Elders who saw not*
John only, but the other Apostles also,
 it is probable, that some others of the
 Apostles also lived to the Time of
Trajan.

“ to thee ? I told you of some that should escape the
 “ Fury of the evil Times approaching, and continue
 “ to the Time that I shall come in Judgment against
 “ *Jerusalem*, and destroy it by the *Romans* : And what
 “ harm is it to thee ; and how art thou concern’d to
 “ know, if *John* be one of these ? Thou art likely to
 “ follow me to the Cross, and the chearful doing of
 “ that becomes thee better than this Curiosity.” Up-
 on this, the rest of the Disciples fancied *John* should
 not die. But they were mistaken ; for the Intimation
 was expounded and verified by St. *John*’s surviving
 the Destruction of *Jerusalem* : for after the Attempts
 of Persecutors, and the miraculous Escape of prepared
 Torments, he died a natural Death in a good old
 Age.

And now was the last and most publick Manifesta-
 tion of Jesus at hand ; for he having (*d*) before ap-
 pointed a solemn Meeting or Rendezvous of all the
 Brethren, that could be collected from the Disper-
 sion, at Mount (*e*) *Olivet*, punctually meets them ac-
 cording to the Appointment. And now all Things
 that had been spoken in the Scriptures concerning his
 Life, Death and Resurrection, having been exactly
 compleated, being about to take his solemn and last
 Leave of them in Person here, and to give them their
 Commission by which they were after his Ascension to
 act, he tells them he is invested with the full Power of
 Heaven and Earth, to dispose all Things concerning
 his Church as he pleased. He bids them therefore to
 go into all Parts, and teach all Nations, preaching
 the Gospel to every Creature, and (*f*) baptizing them
 in the Name of the Father, and of the Son, and of the
 Holy Ghost : “ He that believeth, says he, and is
 “ baptized, shall be saved ; but he that believeth not

(*d*) *Before.* See *Mat.* 26. 16.

(*e*) *Olivet.* Here it is most proba-
 ble that our Saviour was seen of more
 than five hundred Brethren, as St. *Paul*
 affirms, *1 Cor.* 15. 16. which is farther
 confirm’d by St. *Mat.* 28. 17. who
 saith, that among them that were pre-

sent some doubted ; which must be
 meant of others besides the Apostles,
 for they had all been before convinced
 of the Resurrection of the Lord.

(*f*) *Baptizing.* See *Mat.* 28. 19.
Mark 16. 16.

“ shall be damn’d : Intimating, that he who recei-
 “ veth the Gospel preach’d by you, and thereupon
 “ becomes a Profelyte or Disciple of Christ, and de-
 “ fires and receives Baptism, the Seal of the new (*g*)
 “ Covenant, shall for all his former Sins, sincerely
 “ repented of and forsaken, receive plenary Pardon,
 “ and upon Perseverance of new Life, eternal Bliss ;
 “ but he that stands out obstinately and impenitently,
 “ shall be damned. And, whomsoever ye shall bap-
 “ tize, take care to (*b*) teach them strict Obedience
 “ to all the Commands which I have deliver’d to you.
 “ And tho’ I shall now shortly part with you ;
 “ yet by sending the Spirit upon you, to lead you in-
 “ to all Truths, and by my perpetual Presence and
 “ Assistance, and that Authority that I receiv’d from
 “ my Father, and now (*i*) commit unto you, I will
 “ continue with you and your Successors unto the
 “ End of the World.”

Our Blessed Lord having given his Disciples a full
 Assurance of his Power and Godhead, tells them, in
 Confirmation of the Efficacy of the Commission, that
 these Signs should farther evince it to them that be-
 liev’d. “ In my Name, says he, they shall be enabled
 “ to do Miracles, cast out Devils, speak strange Lan-
 “ guages, handle venomous Creatures, be secure a-
 “ gainst poisonous Draughts, (for to those Dangers

(*g*) *Covenant.* When our Blessed
 Lord had confirm’d the Faith of the
 Church, and appointed an Ecclesiastick
 Ministry, he instituted the Holy Sacra-
 ment of Baptism ; which he ordain’d
 as a solemn Initiation and mysterious
 Profession of the Faith upon which the
 Church is built ; making it a solemn
 Publication of our Profession, the Rite
 of Stipulation or Covenanting with our
 Lord, and Solemnity of the Evangeli-
 cal Paction ; in which we undertake
 to be Disciples of the Holy Jesus, that
 is, to believe his Doctrine, to fear his
 Threatnings, to rely upon his Promi-
 ses, and to obey his Commandments all
 the Days of our Life. Nor does he on-
 ly perform what he had promised ; but

for our future Establishment and Com-
 fort promises more. He takes off all
 the Guilt of our preceding Life, purg-
 ing our Souls, and making them clean
 as in the Day of Innocence, *Acts* 2. 28.
 and 22. 26. promising withal, that if
 we will remain in the State in which
 he puts us by Baptism, he will conti-
 nually assist us with his Spirit, *Mat.*
 28. 20. prevent and attend us with his
 Grace, and keep our Souls in safe and
 joyful Custody till the great Day of the
 Lord, when he will raise our Bodies,
 and reunite them to our Souls, and
 beautify both in his Kingdom.

(*b*) *Teach.* See *Mat.* 28. 20.

(*i*) *Commit.* See *John* 20. 21.

“ he

“ he knew they should be expos’d) and by Impositi-
 “ on of Hands heal the Sick.” But for their better
 Direction in receiving this Power of the Spirit to en-
 able them to do all these Things, he gave them Or-
 der after this manner: “ (k) Go not suddenly from
 “ *Jerusalem*, but there expect a-while the Completi-
 “ on of that Promise which I gave you from the Fa-
 “ ther in these Words, when I told you, that as *John*
 “ baptized his Disciples with Water, so you should
 “ have to that an Addition of the Holy Ghost, co-
 “ ming down upon you within a-while; till which
 “ Time you are to stay at *Jerusalem*, and not to take
 “ upon you the Business of Preaching in other Pla-
 “ ces.” This Promise of Power the Holy Jesus again
 confirms to them in his Answer to their Question,
 when they ask’d him; “ Whether or no he meant
 “ presently to repair and settle the Kingdom on his
 “ Followers, which had been (l) prophesied of, and
 “ to do what was expected from the Messias? (m) It
 “ is not for you, says he, to know the Secrets which
 “ God will keep to himself; and such is the Time
 “ and Moment of Christ’s entering on his Kingdom.
 “ Only this I shall tell you, that the Holy Ghost shall
 “ shortly descend on you, and give you a formal Com-
 “ mission for the Execution of your Office: Then
 “ shall you testify the Truth of what I have done and
 “ said; shall proclaim and divulge it first in *Jerusa-*
 “ *lem*, then in all *Judea* and *Samaria*; and after the
 “ *Jews* shall have rejected the Gospel, ye shall depart
 “ and preach it to the Heathen World, to the utter-
 “ most Parts of the Earth.” After this, he led them
 to (n) *Bethany*, where in a formal and most solemn
 manner he takes his Leave of them, and lifting up
 his Hands he bless’d them. Thus the Holy Jesus,
 who at his Appearance to the Apostles after his Re-
 surrection saluted them with the Benediction of Peace,
 at his Departure from them leaveth them Peace for a

(k) Go. See *Acts* 1. 4, &c.

(l) Prophesied. See *Dan.* 7. 18.

[*Vol.* 3.]

(m) It is not, &c. See *Acts* 1. 7, 8, &c.

(n) *Bethany*. See *Luke* 24. 50.

Legacy. And whilst he was dispensing this Blessing among them, the (o) Angels came and receiv'd him, and in their sight carried him up into Heaven, where he sits at the right Hand of God blessed for ever.

(o) *Angels.* The Text says, *Acts* 1. 9. *He was taken up, and a Cloud received him out of their Sight.* But it is to be consider'd, that the Appearance of Angels is ordinarily described by a Cloud, and so here the Cloud's receiving him, signifies the Angels recei-

ving him. Thus when *Exod.* 25. 22. it is said of the Covering of the Ark, *There will I meet thee, and commune with thee from betwixt the two Cherubims, &c.* it is in *Levit.* 16. 2. *I will appear in the Cloud upon that Propitiatory, or Covering of the Ark.*



THE
P R O E M
TO THE
H I S T O R Y
O F T H E

Acts of the Holy ^(a) Apostles.



HIS History is not enlarg'd to the Travels and Acts of all the Apostles, but confined chiefly to the most remarkable Passages of two, *viz.* of *St. Peter* and *St. Paul*; and therefore doth not pretend to give a full Relation of the Plantation of Christianity in all Parts, whither the rest of the Apostles must be presumed to have

(a) *Apostles.* The World *Apostle* in general signifies Messenger or sent; in which Sense the *Jews* are said to have Apostles, whom they deputed to act as their Proxies or Deputies, whence the *Jewish Proverb*, *Every Man's Apostle is as himself*; that is, is his Vicar or Proxy, and what he doth is as valid as if the Person had done it himself. And in this Sense the Twelve after Christ's Departure had others, whom they sent

on other Parts of their Charge, and whom they called their Apostles. But here in an Evangelical Sense the Word *Apostle* signifies that Office whereunto the Twelve were set apart by Christ immediately, as also that of *St. Paul* and *Barnabas*, sent by the special Appointment of the Holy Ghost, *Acts* 13. 2. It belonged also to some others after, that received the like Commission from the Twelve, or *St. Paul*,

gone out, as to their respective Provinces ; but only affords us an Essay of what was done in *Judea* and *Samaria*, among the *Jews* remaining there, and in other Cities of *Syria*, *Asia*, &c. among the *Jews* in their Dispersions. It likewise gives us a Taste only of the revealing the Gospel to the Gentiles ; first, to some single Families, as that of *Cornelius* ; and, after the *Jews* had given Evidence of their obstinate Resolutions of opposing them, especially for their preaching to the Gentiles, then to whole Cities and Countries ; professedly departing to the Gentiles, as those among whom they were assured of better Success than they had found among the *Jews*.

As to the Story of *St. Peter's* Actions or Travels, the Relations here given are very few ; and they proceed no farther than to his Deliverance from *Herod's* imprisoning him, and the Death of that Persecutor, which happen'd in the Year of Christ XLIV. After which he is known to have liv'd four and twenty Years, and certainly was not an unprofitable Steward of that Talent with which God in all that Time had intrusted him.

The Passages of *St. Paul's* Travels are also but summarily and shortly set down, except in that Part, wherein *St. Luke*, the Writer of this Story, was present with him : And accordingly as from the Conversion of *St. Paul*, which was *Anno Chr.* 34, there is very little said of him, till his Coming to *Iconium*, which was twelve Years after, so the Story proceeds no farther than his first Coming to *Rome*, *Anno Chr.* 58. After which he liv'd ten Years, and having preach'd the Gospel in *Spain* and other Parts of the West, at last came to *Rome* again, and suffer'd Martyrdom there.

St. Luke undoubtedly wrote his History of the Apostolick Acts at *Rome*, at the End of *St. Paul's* two Years Imprisonment there, with which he concluded his Story. He is more particular in his Account of *St. Paul*, than of any other of the Apostles he mentions ;

ons ; for besides *St. Paul's* extraordinary and signal Activity in the Cause of Christ, which mark'd him out for doing and suffering much, *St. Luke* was his constant Attendant, an Eye-witness of the whole Carriage of his Life, and privy to his most intimate Transactions, and therefore capable of giving a more full and satisfactory Relation of them ; since no Evidence or Testimony in Matters of Fact can be more rational and convincing than his, who reports nothing but what he had seen and heard. Among other Things, he gives a particular Account of those great Miracles which the Apostles did for the Confirmation of their Doctrine. In fine, both in his Gospel and in his Apostolick Acts, his Way and Manner of writing is exact and accurate, his Style polite and elegant, sublime and noble, yet perspicuous and easy ; flowing with an easy and natural Grace and Sweetness, admirably accommodated to an historical Design, and all along express'd in a Vein of purer and more refined Language, than is to be found in the other Writers of the Holy Story. But this indeed was in a great measure owing to his Education at *Antioch*, (at that time most famous for Oratory and Eloquence) whence he could not fail of carrying a great Share of the native Genius of the Place. To give the Sum of his Character in short, as a Historian, he was faithful in his Relations, and elegant in his Writings ; as a Minister of God, careful and diligent for the good of Souls intrusted to him ; as a Christian, devout and pious ; and who crown'd all the rest with laying down his Life for the Testimony of that Gospel, which he had both preached and published to the World.



THE
HISTORY
OF THE
Acts of the Holy Apostles.

BOOK VII.



THE Blessed Saviour of the World having fulfilled all Things prophesied of his Mission here on Earth ; and having in a most solemn manner taken leave of his Disciples, visibly retires before their Eyes to Eternal Rest in his Father's Bosom. With Hearts full of Grief and Admiration they deplore the Loss of the Presence of their dear-lov'd Lord ; and with longing Eyes pay their last Attendance till he disappear'd. But whilst they thus fondly look'd towards the Place where their Lord was gone, his tender Care immediately supplied his Absence, dispatching two of his celestial Retinue with a Message of Consolation. Behold two Angels adorn'd with the Glories of Heaven, appear'd to them, with this comfortable Assurance, " Forbear, O *Galileans*, " your farther Admiration. Your Gracious Lord, " whom

“ whom even now ye beheld ascending to Heaven,
 “ shall one Day come to judge the World, in as glo-
 “ rious a manner as he now departed from you. He
 “ hath not absolutely left you, but is gone to take
 “ Possession of that Kingdom which he will exercise
 “ to the End of the World.”

Highly satisfied with this Comfort and Confirmation of their Hopes, the glad Disciples return from Mount *Olivet* to *Jerusalem*; where the eleven Apostles with the Women that used to attend Christ repair to the (a) Temple, spending their Time in a constant Performance of Devotions. And at a certain time, when there was a large Company, to the Number of an hundred and twenty, met together for the publick Service of God, *Peter* addressed himself to the Apostles in the following Speech; “ Ye know, Brethren,
 “ what the Royal (b) Prophet *David* foretold concerning *Judas*, that betrayed our Lord, which being from the Spirit of God, it was of Necessity to be compleated, and has accordingly been punctually accomplish’d in *Judas*, who was of our Society, a Fellow-Disciple, and an Apostle in Designation as truly as any of us. But for a Sum of Money he betrayed his Master to his Enemies; after which being troubled for what he had done, he return’d the Money to the Priest, (who durst not put it into the Treasury, but bought a Field to bury Strangers in;) and the Sense of this odious Fact casting him into a deep Melancholy, he fell forward on his Face upon the Ground in a Fit of Suffocation, and his Belly bursting his Entrails came out. This Fact, and the Fate of *Judas*, were notoriously known to all that dwelt at *Jerusalem*, and thereupon the Field that was bought with that Money was vulgarly known by the Name of the *Field of Blood*. To him therefore

(a) *Temple*. The Apostles met to perform their Devotions in an upper Room of the Temple, *Acts* 1. 13. For the Temple had many Chambers or Upper Rooms in its Circuit, which served not only for the Use of the Priests, and for the keeping of holy Things, but some of them stood open for religious Meetings.

(b) *Psaln.* 41. 9.

“ belongs that which is by the holy (c) *Psalmist* said,
 “ not by way of Execration, but of Prediction, ‘That
 “ as he should come to a desperate miserable End, so
 “ that Office which Christ design’d him with the
 “ rest of the Twelve should be bestowed on another.
 “ It is then our Duty, according to this Prophecy, to
 “ make choice of some one of these Persons that are
 “ present, and who have continued with us ever since
 “ our Lord undertook the Charge and Care of us,
 “ till his Assumption to Heaven, that he may succeed
 “ *Judas* in the Apostolate.’” The whole Assembly
 were pleased with this Motion, and unanimously proposed two Candidates, leaving it to the Lots to decide which of them it should be. The Persons nominated were *Joseph* called *Barsabas*, and surnamed *Justus*, and *Matthias*. Then the Apostles solemnly invoked the Direction of God on this Occasion in this Prayer: “ O Lord, that knowest the Secrets of all
 “ Hearts, be pleased to direct the Lot to him, whom
 “ of these two thou hast chosen, that he may take
 “ Possession of this Ministry and Apostleship, (from
 “ which (d) *Judas* by Transgression fell) and so be-
 “ take himself to the Discharge of it.” The Lots being drawn, *Matthias* was chosen, and was accordingly receiv’d to make up the Number of the twelve Apostles.

The Vacancy in the holy College being filled up with this new Apostle, they were all met together on the Day of *Pentecost* at the Service of God in their accustomed Place: Where, while they were devoutly

(c) *Psalm* 69 25. & 109. 8.

(d) *Judas*. Some Divines make fine Reflections on the Modesty and Charity of the Apostles, that would not say that *Judas* was damned; but that he went to his Place, without daring to decide the Matter. Others again think that this Expression denotes that *Judas* must have a particular Place of Damnation, because of the Heinousness of his Crime. But if we consider the Original, we shall find that the Words do not regard *Judas*, but *Mat-*

thias: For the Words in *Acts* 1. 25. From which *Judas* by Transgression fell, are properly parenthes’d, and have no relation to the following Words, That he may go to his own Place, these belonging entirely to *Matthias*, or the Person that should be chosen; which plainly denote and express his going to take Possession of his Place or Office which *Judas* by his Treachery had forfeited; and not of *Judas*’s going to his Place of Punishment.

employ’d,

employed, suddenly they heard a great Noise come down from Heaven like that of a boisterous stormy Wind, which filled the Room where they were assembled: So great was the Efficacy of the Spirit of God now descending! Then there appeared something like flaming Fire, lighting on every one of them, and which dividing asunder became the Resemblance of cloven Tongues. Upon which they were all inspired with the Holy Ghost, speaking strange Languages which they never before had learn'd.

At the Feast of *Pentecost* there were at *Jerusalem* many *Jews* and Profelytes who came from several Nations of all Quarters of the World to worship the true God at *Jerusalem*. When these therefore heard the Report of this Miracle, (for to the Natives of *Jerusalem* and *Judea* Miracles were no strange Things) they were very much astonished, because, they being of several Nations, every one of them heard the Apostles speaking the Language of their Country. Their Curiosity invites them to an Inquiry after the Reason of this Transaction, saying, “How have these
“Men who are Natives of *Galilee*, and have lived
“all their Life-time there, acquired this Knowledge?
“For in our own respective Languages we hear them
“preaching the Doctrine of Christ, and the wonder-
“ful Things God hath wrought by him. This cer-
“tainly must imply something of great Moment.” But others were of a different Opinion, and in a scoffing Manner ridiculing the Miracle, said, “This is
“only the Effect of drinking new Wine; 'tis that in-
“fuses this Faculty in them.” Hereupon the Apostles rising from their Seats, *Peter*, as eldest, in the Name of the rest makes this Defence: “Ye Men of *Judea*,
“and all that at this time see and hear what the Lord
“hath done, be assured these Things are not the Ef-
“fect of Wine: Ye know in your Consciences it can-
“not be so, since it is but (e) Nine of the Clock.

(e) *Nine of the Clock.* This was which the *Jews* generally come to the Time of Morning Prayer, to sing.

“ But this is a Completion of a famous (f) Pro-
 “ phesy of *Joel*, who saith, *In the last Days I will*
 “ *pour out my Spirit upon all Flesh; your Sons and your*
 “ *Daughters shall prophesy, your young Men shall see*
 “ *Visions, and your old Men shall dream Dreams.* All
 “ Ranks and Qualities of Men shall receive the Ef-
 “ fusion of the Spirit of God, to enable them, that
 “ were never brought up in the Schools of the Pro-
 “ phets, to go and preach the Gospel of Christ in eve-
 “ ry City. And after that there shall be fearful and
 “ stupendous Sights and Prodigies, and many great
 “ Slaughters in *Judea*, as Forerunners and Prognos-
 “ ticks of the great Destruction which shall befall this
 “ People for their crucifying Christ, and from which
 “ the only Way to rescue your selves is to repent and
 “ acknowledge him, which is the Design of this mi-
 “ raculous Descent of the Holy Ghost. Observe and
 “ attend, ye Men of *Israel*, for you are chiefly con-
 “ cern’d in this great Affair: This Jesus of *Nazareth*
 “ being demonstrated to be sent from God by the
 “ mighty Works which he did among you, all which
 “ you know to be true, being Eye-witnesses of them;
 “ Him, I say, being (g) permitted by God to fall in-
 “ to your Hands, you apprehended and barbarously
 “ crucified; Him, whom God by his determinate
 “ Counsel had given to retrieve your lost Condition,

(f) Prophecy. See *Joel* 2. 28.

(g) Permitted. The Text, *Acts* 2.
 23. runs thus, *Him, being delivered*
by the determinate Counsel and Fore-
knowledge of God, ye have taken, and
by wicked Hands have crucified and
slain. Now how much soever a Man
 may be convinced of the Goodness, Wis-
 dom, and Justice of God, he cannot read
 what the Translations make *St. Peter*
 say to the *Jews*, without conceiving
 some odd Notions of the Apostle, who
 reproaches that Nation with the highest
 Impiety, for executing that which was
 the express Order of the Will of God,
 of his irrevocable Purpose and absolute
 Decree. But if we consult the Original,
 we shall find that this Inconsistency
 is not to be attributed to the Apostle,

but to the Prejudice or Negligence of the
 Translators, who make the Apostle
 speak the quite contrary to what he
 designs. We must observe, that he
 does not make use of the *Verb* which
 expresses the *Action* of *Judas*, or the
Crime of the *Jews*, in betraying our
 Saviour, and delivering him to *Pontius*
Pilate, but of the *Participle* [*deli-*
vered] which denotes the Gift and Pre-
 sent which God had made of his Son to
 the *Jews*, to reclaim them from Error
 and Sin. So that the Words should be
 thus render’d, *That having taken him*
who had been given them by the de-
terminate Counsel and Foreknowledge of
God, they had crucified and slain him
with wicked Hands.

“ ye

“ ye with profane Hands have slain. This same Je-
 “ sus, whom ye thus treated, hath God raised again,
 “ delivering him from the Power of Death ; and, be-
 “ sides many other Things, the Prophecies concern-
 “ ing him necessarily required that he should not lie
 “ under Death : For of him (*b*) *David* saith, I wait-
 “ ed, and looked with Assurance on God, for he is
 “ my Defender, and will not let me miscarry. And
 “ for this my Tongue shall praise him, and my Flesh
 “ shall rest confident in him. Nay, tho’ I die, yet
 “ shalt thou not leave me long dead, but shalt pre-
 “ serve me from Corruption. Thou hast cheered me,
 “ and abundantly refreshed me with thy Favour.
 “ Give me leave, Brethren, to speak freely concern-
 “ ing *David*, that prophesied thus : He died like o-
 “ ther Men, had a solemn Interment, and we have
 “ his Monument to this Day to shew, from whence
 “ he never rose. And therefore he spake not of him-
 “ self, but by way of Prediction of the *Messias*, who
 “ he knew should infallibly spring from his Loins,
 “ and be a Prince and Ruler of his Church. And
 “ these Words of his were prophetick, and literally
 “ verified in the Resurrection of Jesus, whose Soul did
 “ not continue so long in a State of Separation, as
 “ that his Body should be corrupted. And accord-
 “ ingly hath God raised him up within three Days,
 “ and all we Apostles are Eye-witnesses of it. He
 “ being therefore assumed to his regal State and Of-
 “ fice in Heaven, and God having performed to him
 “ this Promise of giving him power to send the Ho-
 “ ly Ghost, he hath now punctually fulfilled his Pro-
 “ mise to us in sending it on us in this prodigious
 “ Manner as you see and hear ; one great Effect of
 “ which you yourselves can testify, for your hear us
 “ speaking Languages which a short Time before
 “ we understood not. This great important Truth
 “ therefore I now proclaim to you, That God the
 “ Father hath raised up that Christ, whom ye *Jews*

(*b*) *David*. See *Psalms* 16, 8, &c.

“ have crucified, and by assuming him to his right
 “ Hand, hath inflated him in the true kingly Office
 “ of the Messiah.”

This Speech of *Peter's* was so moving to the Audience, that it struck them with great Compunction: And as Men that were willing to do any thing to rescue themselves from the Guilt of so horrible a Sin, as crucifying the Messiah, they cried out most passionately to *Peter* and the rest of the Apostles, intreating their Direction and Advice what to do in this Case. To which earnest Request *Peter* joins a most affectionate Readiness to retrieve them; telling them there was but one Way left, and that was, with true Contrition and Acknowledgment of their Sin, to quit themselves of this Infidelity, and by a thorow and sincere Change to enter upon the Christian Profession, with a firm Resolution of never falling from it, and so to receive Baptism from the Apostles, by which Christ had empower'd them to convey Remission of Sins to all true Penitents; farther promising them that they should receive the (i) Gift of the Holy Ghost: “ For to you, saith he, O Men of *Israel!* the
 “ Benefit of that Promise belongs, if you will lay hold
 “ on it; and primarily to you *Jews* was this Promise
 “ of the Holy Ghost made, that by our Preaching to
 “ you, ye might be converted, and convinced of the
 “ Evil, you have done, and upon Repentance be recei-

(i) *Gift.* The Gift of the Holy Ghost is either internal, or external. The internal Gift signifies a miraculous Confirmation of Believers in the Faith, denoting some Effects of the Holy Spirit upon them, in some inward Gifts, conveyed by Preaching, Baptizing, Confirming, and other Parts of the Ministry of the Apostles, their farther instructing them in the Gospel, which is therefore in another Place called the *Manifestation of the Spirit*, or means of communicating it to others. The outward Gifts are those *Charismata*, Gifts of Healing, Gifts of Tongues, of Prophecy, &c. Now to know what sort of Gifts is here meant, the surest Way will be, not so to define of one as

to exclude the other, but to comprehend both under this Phrase: Not that both and every Branch of each should be effused on each Believer, but that they all should be diffus'd among them; the inward by Baptism or Confirmation signed on all; and the outward bestowed on some of them, to testify to all the Truth and Excellency of the Gospel, and to fit and prepare some Persons for sacred Employments: Not all the outward Gifts upon each Believer; but some one one, some on another; the Gift of Tongues to one, of Healing to a second, of Prophecy to a third; and they that had most of the highest Degree of these, are called *Full of the Spirit*.

“ ved

“ved into Mercy. And as the Advantage hereof
 “first belongs to you, to whom we have made our
 “first Address; so in the next Place, upon your re-
 “jecting it, it must be extended to the rest of the
 “World.” Many other Discourses to the same Ef-
 fect he there made, conjuring and hastening them
 with all speed to get out of this dangerous State of
 Infidelity, in which the Multitude of the *Jews* were
 engaged. Upon this Sermon of *St. Peter's*, all that
 were really affected with what he said, renounced
 their former Course of Life, and proved the Sincerity
 of their Change by receiving Baptism. And that Day
 about three thousand Souls were converted to the Faith
 of Christ, who continued assiduous in hearing the Apo-
 stles teach, and in bringing their Goods liberally for the
 Use of them that wanted, constantly attending at Prayer,
 and eating the Lord's Supper. Nor were the Con-
 verts only affected with Fear and Reverence, but a ge-
 neral Astonishment surprized all that saw these strange
 and early Operations of the Holy Ghost, which were
 still confirm'd by the many Miracles the Apostles per-
 form'd.

The Faith of Christ thus gaining ground, those that
 receiv'd it assembled together for the Service of God,
 observing constant Times of publick Prayers, and re-
 ceiving the Sacrament of the Lord's Supper; they dis-
 tributed to the Necessities of the poorer Sort as freely
 as God had given them Ability, spending their Time
 in Acts of Devotion and Charity, exercising Works
 of Mercy to all: By whose pious Examples God mo-
 ved the Hearts of others to join this Number of the
 Faithful, gave the Apostles a fruitful Harvest of their
 Ministry by daily bringing in new Converts, who upon
 their Exhortations rescued themselves from the wicked
 and dangerous Converse of the perverse *Jews*, and
 heartily embraced the Doctrine of Christ.

After this miraculous Conversion by *St. Peter's* Ser-
 mon, he and *St. John* went together to the Temple
 at three in the Afternoon, which was one of the Times
 of

of Day generally set apart for Prayer. And as they enter'd in at the Gate of the Temple toward the East in *Solomon's* Porch, which was called the beautiful Gate, there lay an impotent Man, that had been so from his Birth, who used to beg the Alms of those that daily came to pray there. The Cripple seeing *Peter* and *John* going into the Temple begs their Charity: The Apostles stop at the Importunity of the Man; and looking earnestly on him, *Peter* bids the Cripple look on them. The poor Man expecting the usual eleemosynary Dole of them, with Eyes craving Pity looked on them. Then *Peter* said to him, “ The
 “ Alms thou requirest I have not to give; but that
 “ which exceeds the Worth of Silver and Gold, and
 “ will eminently supply thy Wants, I freely bestow
 “ on thee: In the Name of Jesus of *Nazareth* rise up
 “ and walk.” And taking him by the Hand, he helped him up, and immediately he was cured of his Lameness, being able to stand and walk. Upon this miraculous Cure the poor Man, now no longer a Cripple, enters with the Apostles into the Temple to demonstrate the Miracle, and to praise God for the Instruments of his Cure. Having many Years sat an Object of Charity there, he must of course be well known to all pious People who used to go that Way, who seeing him walking and praising God were amazed at the Greatness of the Cure. The Rumour of this soon spread about; and as the poor Man thus healed kept close to *Peter* and *John*, being unwilling to part with those from whom he had received so great Benefit, the People in great Numbers crouded about the Apostles. To whom *Peter* thus address'd himself;
 “ Men of *Israel*, why do you look upon this Cure as a
 “ Thing strange? (The Miracles of Jesus were far
 “ greater than this.) Or why do ye attribute any
 “ Thing to us in this Matter, as if there were any
 “ Excellency in us to which this Cure was to be im-
 “ puted? The God of our Fathers hath given this
 “ Power of working Miracles to Jesus, whom you
 “ delivered

“ delivered to *Pilate* to be crucified, releasing a known
 “ Murderer and Thief, and putting to Death Him,
 “ who came to bring Life to the World ; whom God
 “ hath pleased to raise from the Dead, and make us
 “ Witnesses thereof. And now 'tis by Belief in him,
 “ that this Man hath been recovered from his Lame-
 “ ness ; the Man you know, having for many Years
 “ been seen a begging Cripple. And this Faith work-
 “ ing by his Power on whom we believe, hath wrought
 “ this remarkable Cure, at which you all so much won-
 “ der. Now this I suppose, Brethren, that you of the
 “ Multitude, who did thus reject Christ, did not
 “ know Him to be the Messias, and the same I sup-
 “ pose of your Rulers. But by these Means the ma-
 “ ny Prophecies of Scripture, that the Messias should
 “ be put to death, have been fulfilled. Do you
 “ therefore amend your Lives, that this may be par-
 “ doned, that the second Coming of Christ for the
 “ Delivery and Rescue of the Faithful may by your
 “ Repentance become matter of Advantage and Com-
 “ fort to you ; to which End it was that he was
 “ first sent to you *Jews* peculiarly, that if ye repent
 “ ye might reap the Benefit, and not be destroyed
 “ with the Obstinate. This Christ being now enter-
 “ ed upon his Regal Power, thereby hath fulfill'd
 “ all the Prophecies concerning him, particularly that
 “ of *Moses*, of destroying and cutting off from the
 “ Earth all those *Jews* that shall reject the Messias,
 “ when he cometh. And not only *Moses*, but all the
 “ Prophets from (k) *Samuel*, as many as spake, have
 “ foretold the Coming of the Messias, the Destruction
 “ of those that reject, and the special Mercies to
 “ them that believe in him. Ye are the peculiar Per-

(k) *Samuel*. The Account of the
 Prophets is here begun from *Samuel*,
 because the Schools of the Prophets
 were first instituted and erected by him,
 and not that there was no Prophet be-
 fore him. The Sons of the Prophets
 spent their Time in studying the Law,
 and praising and serving God ; and by

them some were sent on Messages to the
 People (for all were not called by God
 to the Prophetick Office) and therefore
 it is here added, *As many as spake*, that
 is, as many as out of the Schools of the
 Prophets were by God called to the Pro-
 phetick Office.

“ sons of - whom the Prophets foretold, and to whom
 “ the Covenant belongs, which was made to *Abra-*
 “ *ham*, in which was promised that the Posterity of
 “ him should be so blessed, that all the Families and
 “ People of the World, that would bless themselves
 “ or others, should use this Form, *God bless them, as*
 “ *he bless’d Abraham’s Seed.* This was upon the ac-
 “ count of having Christ given them, besides many
 “ other special Prerogatives bestowed on them. This
 “ accordingly is perform’d and accomplish’d. For
 “ God having raised this Christ again, hath, by our
 “ preaching his Resurrection first to you, sent him
 “ again in a most glorious Manner to bless his Ene-
 “ mies, to do to them all the good Offices imagina-
 “ ble, by Tendernefs and Charity to work upon his
 “ most obdurate Crucifiers, and to turn every one of
 “ you from your Infidelity and Impenitence, and so
 “ to make you capable of his Pardon and Mercy, if
 “ you shall be thus wrought on, and converted by so
 “ efficacious Means.”

Whilst *Peter* was instructing the People, the Captain
 that guarded the Porches of the Temple to keep the
 Peace, at the Instigation of the Sadducees, came with
 an arm’d Force, seiz’d the two Apostles, and led them
 to Prison ; notwithstanding which, so great was the
 Power and Efficacy of *Peter’s* Preaching, that five
 thousand more Converts were added to the Church
 and Faith of Christ. The two Apostles being confined
 all Night, the next Morning they of whom the *San-*
bedrim consisted, and particularly *Annas* and *Caiaphas*
 assembling in Council, caused *Peter* and *John* to be
 brought before them, whom they examined upon these
 Interrogatories : How they were enabled to do the
 Miracle on the Lame Man ? Whose Name they in-
 voked, and from whom they pretended to have Com-
 mission thus to preach to the People ? In answer to
 these Questions, *Peter* being by the Spirit of God en-
 dued with an extraordinary Presence of Mind, and
 Eloquence, spake thus : “ Ye Rulers of the People
 “ and

ACTS CHAP. IX. As Saul journey'd he came
near Damascus: Suddenly a light shined from Heaven.



ACTS 9. Verse 3. 4. 5. 244.

*And he fell to the earth, and heard a voice
saying unto him, Saul, Saul, why persecutest thou
ME? And he said who art thou LORD?*

“ and Elders of *Israel*, we are this Day examined be-
 “ fore you concerning an Action, which is so far from
 “ being criminal, that it is an Act of special Mercy.
 “ Be assur’d, that this miraculous Cure perform’d on
 “ the Lame Man was wrought by no other Means
 “ than by invoking the Name of Jesus of *Nazareth*,
 “ whom we crucified, and God most miraculously rai-
 “ sed again. This is he that was prophesied of under
 “ the Title of a refuge Stone, rejected by you,
 “ the chief of the *Jews*, and treated with Contempt,
 “ but is now by his Resurrection inthron’d in Power
 “ (an Effect of which is this Miracle wrought in his
 “ Name) and is indeed become the Ruler and King of
 “ the Church, the prime Foundation-stone of the whole
 “ Fabrick. In him alone must Salvation now be ho-
 “ ped for by all; for there is no other Religion in the
 “ World, whether that which was delivered by *Moses*,
 “ or any other, by which ye can expect to be saved,
 “ but by receiving and embracing his Doctrine, which
 “ we preach.” When the Court saw with what Cou-
 rage and Freedom of Speech the Apostles behav’d them-
 selves, and withal considering that their Education had
 not thus elevated them above the Capacity of other
 Men, being neither skill’d in the Learning of the *Jews*,
 nor as Men of Distinction among them instructed in
 their Laws, they were amaz’d at it; but considering
 they were some of those that attended Jesus in his
 Life-time, and observing the Man on whom they had
 wrought the miraculous Cure, stand with them and rea-
 dy to attest it, tho’ they were as maliciously affected
 towards them as Envy could inspire, yet having no-
 thing to object against Fact, either as it respected the
 Man that was cur’d, or the Apostles that perform’d
 the Cure, they thought fit in this Difficulty to consult by
 themselves what Expedient to make use of: and there-
 fore commanding the Apostles to withdraw, they en-
 ter upon this Debate, demanding of one another how
 they should proceed in this Case. “ As to the Men, we
 “ have nothing to accuse them of: For, that they have

“ perform’d a great Miracle is apparent to all Men,
 “ and we cannot deny ; and the Man that was healed
 “ is a living Witness : Since therefore they are guilty
 “ of no Breach of our Laws, to prevent their farther
 “ seducing of the People, who are apt to be led away
 “ by them, we will call them in, and forbid them upon
 “ severe Penalties to preach Christ and his Gospel any
 “ more.” Thus they decreed, and accordingly send-
 in for them, commanded them not to talk privately
 or teach publickly any Thing concerning the Faith of
 Christ. But the Christian Heroes, whose Commission
 was from a higher Power than any on Earth, slighting
 this Interdict and all their Threats, declar’d, That they
 were commanded by God to do their Duty, and that in
 all reason God must be obey’d before any temporal
 Magistrate ; in which they appealed to the *Sanhedrim*,
 plainly telling them, they should not desist from doing
 their Duty, but openly testify these important Truths
 of Christ, so peculiarly made known to them, that
 they might proclaim them to others, and which none
 could more fairly attest than themselves, who had been
 Eye and Ear-witnesses of them. The Court not know-
 ing what else to say to them, being unable to deny their
 Arguments, added more Threatnings, if possibly that
 might terrify them ; and so dismissed them, having no-
 thing to lay to their Charge, but the curing the lame Man
 in the Name of Jesus : and for this all the People look’d
 on them with Reverence and Esteem, and counted it an
 Act of God’s immediate infinite Mercy ; for which
 they that were the Instruments of it, ought to be
 blest’d, not punish’d by them, and therefore they durst
 not punish or censure them for it.

The two Apostles being dismiss’d, with Joy return’d
 to their Companions, who with infinite Satisfaction
 hear the report of all that had pass’d, and unanimously
 glorify God, who by his holy Prophet (*l*) *David* had
 foretold what was now come to pass, that the *Jews*
 should oppose Christ, say false Things of him, deny and

. (*l*) *David*. See *Psalm*. 2. 1.

crucify him first, and, when God had raised him from the Dead, oppose the preaching of him ; that the Princes and Governors, *Herod* and *Pontius Pilate*, should combine against him, and the Rulers should in Council consult against him the *Messias* that God had sent :
 (m) “ For it is a certain Truth, That *Herod* and *Pontius Pilate* gathered themselves together with the
 “ *Gentiles* and People of *Israel*, against this holy Child
 “ *Jesus*, whom he had anointed to do whatsoever his
 “ Power and Wisdom determined to be done. And
 “ now, O Lord, behold their Threatnings, and enable
 “ us thy Servants powerfully to preach thy Gospel,
 “ and to work miraculous Cures on all those, on whom

(m) For it. See *Acts* 4. 27, 28. This Text as it is translated, is as puzzling as that we have mark'd in the Note (g) permitted. For here at the End of the Discourse of St. *Peter* and St. *John*, the Translators render the Original thus: *For of a Truth against the holy Child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles and People of Israel, were gathered together, for to do whatsoever thy Hand and thy Counsel determined before to be done.* But this is likewise occasioned by the Prejudices of the same Translators, which made them attribute to God a Design which he every where declares he hates and abhors, and which the Apostles do only ascribe to the Devil, and to those who serv'd him as Instruments to oppress and crucify *Jesus*. For the Terms of the Original do plainly bear, “ That *Herod* and *Pontius Pilate*
 “ gathered together with the *Gentiles*
 “ and People of *Israel*, against his holy
 “ Child *Jesus*, whom he had anointed
 “ to do whatsoever his Power and Wisdom had before determined to be
 “ done.” Besides, we need but consider, that this Place is not precisely to be understood of the Death of *Jesus Christ*, nor of the wicked Conspiracy of *Herod*, *Pilate*, the *Gentiles* and *Jews*, to put him to death, as if that had been predestin'd and determin'd by God's Decree (for now *Christ* had been for some time crucified) but of the Persecution of the Apostles and Christian Church by all these Infidels ; *Jesus Christ* looking up-

on the Sufferings of his Disciples and Members, as his own, according to what he himself says to *Paul*, when he persecuted his Church, *Saul, Saul, why persecutest thou me ?* This is still more evident from the following Part of this Discourse : for the Apostles having spoken of the miraculous Cure of the lame Man, and of the Prohibition of the Council of the *Jews* to preach in the Name of *Jesus*, and of the severe Threatnings denounced against those that should continue to preach his Doctrine ; all the Assembly unanimously lifted up their Voice, and pronounced these Words : Which plainly shews, that they spake of some particular Conspiracy against themselves. But take it what way you please, it will not admit of the common Explication that is put upon it ; for it is not said, That God had appointed that *Herod*, *Pilate*, and the rest, should have done what they did, but at most that they had done that which God had determined to come to pass ; which are two Things altogether different. God, for example, has determined, that good Men must enter into the Kingdom of Heaven by Crosses and Sufferings, but he has not determined or appointed that the wicked should persecute them ; he has only left the Government of the World in the Hands of those who are Enemies to his Religion, who by a deliberate Malice abuse that Power which has been given them, and persecute that Religion which opposes their Corruptions, and condemns their wicked Practices.

“ we shall invoke the Name of thy holy Son Jesus.” Upon this Prayer of the faithful Congregation, there came the like Wind as before mention’d, and shook the Place where they were, and special eminent Gifts of God’s Spirit fell upon those that were there present; and this was such a Confirmation to them all, that without Scruple or Fear, they publish’d the Gospel of Christ; in a happy Concord and Union agreeing in the same Christian Designs, no one of the Company laying any particular Claim to those Necessaries which they had, but by a common Right enjoy’d them, without Difference or Distinction. And the Apostles continued their ministerial Office with Vigilance and Care, confirming with many Miracles their preaching of Christ’s Resurrection.

Now that there might be no want of competent Provision, those Believers who had Estates or Goods, brought in plentiful Contributions, and selling their Possessions of Lands or Houses, gave the Price of them to the Apostles, who received it of them for the publick Use, and distributed to every one as Necessity required. Among these kind and faithful Contributors none was more sincere and ready than *Joses* the *Cypriot*, surnamed by the Apostles *Barnabas*, (a true Son of Consolation) who having a Piece of Land of his own, (not any Part of the *Levites* Portion, tho’ himself was a *Levite*) made sale of it, and brought the full Price of it, and put it wholly in the Power of the Apostles, to dispose of, and distribute it as they thought most convenient. But the great Enemy of Mankind, seeing the mighty Improvement and Increase of the Church of Christ, and that from a slender Semination of the Gospel there was likely to be a vast Harvest, scatters the Tares of Craft and Hypocrisy in this blessed Field. Among the rest that resorted to these Assemblies of the Faithful, and contributed to their mutual Support, an unhappy Pair, *Ananias* and *Sapphira*, with joint Consent devoted all they had to the use of the Church, and to that purpose sold their Estate: But they had combin’d

bined together to keep some part of the Money for themselves. *Ananias* coming first into the Presence of the Apostles, with great Assurance and seeming Chearfulness produces the Money, and lays it at the Apostles Feet. But *Peter*, who by divine Inspiration knew the Cheat, in a holy Indignation and Abhorrence of so vile an Act of Sacrilege, thus reprehends him: “How, “O *Ananias*, hath Satan persuaded thee thus to attempt to deceive the Holy Ghost, in purloining Part of that which thou hadst consecrated to God’s Service, and the Use of his Church? Before it was sold, was it not wholly thine? And when it was sold, didst thou not receive the full Price for which it was sold? Was it not then in thy Power fully to perform thy Vow? Upon what Motive then hast thou done this? This Falsity in concealing the full Price is not only an Injury to the Church, but to God, who knew thy private Vow, that it was consecrating of all, and not this Part only which thou hast brought to us.” These piercing Words of *Peter*, and the Horror of Guilt, so affected *Ananias* with Despair, that he fell down dead immediately on the spot, to the great Astonishment and Terror of all those that were present. His Body being remov’d in order to be interr’d, about three Hours after this Judgment fell on *Ananias*, his Wife *Sapphira* came into the Assembly with the same Assurance, not in the least suspecting what had happen’d to her sacrilegious Consort. *Peter* examining her, whether the Sum which they brought was the full Sum for which the Field was sold? She answer’d, It was. Whereupon *Peter* with the same Spirit of religious Indignation thus pronounces Sentence against her: “How durst you both combine to provoke God, to try whether he will punish this your impious Fraud, or no? That thou mayst see how highly God resents your sacrilegious Intentions, behold the Men are coming in, who have buried thy dead Husband, and now they shall do as much for thee.” She no sooner hears her Doom pronounced, but it is executed on her; for she

immediately fell down dead at his Feet ; and the same Officers that buried her Husband, carry her from the Assembly, and lay her by him. This Punishment upon these sacrilegious Wretches, not only affects the Believers with Fear and Reverence, but all others to whom it was related.

After this the Apostles solemnly met together to preach and do Miracles, in the Entrance to the Temple call'd *Solomon's* Porch. But none of the Believers durst consort with the Twelve, thro' the Reverence which these late Acts had procured ; but the People who saw and heard what was done, magnified them. And these Miracles, which had wrought such an awful Esteem in the Faithful towards the Apostles, were a Means also to stir up Faith in all the common Sort of People, who had such an intire Confidence in their Power of working miraculous Cures, that they believed the very Shadow of *Peter*, walking by diseased Persons, would cure them ; and thereupon they brought forth their sick and impotent Friends into the Streets, and those that were not able to go or stand, they laid upon Beds and Couches, that *Peter* in his Passage might either touch them or cover them with his Shadow. Nor were these miraculous Transactions confin'd to the Inhabitants of *Jerusalem*, but the neighbouring Cities shar'd in the Benefit, the People from all Parts thereabout bringing their diseased and possessed Patients to these heavenly Physicians, who answer'd their Expectations in a present Relief.

The Fame of these wonderful Performances of the Apostles again reaching the Ears of the *Sanhedrim*, (most of them being of the Sect of the Sadducees) they are highly incensed, and resolve at once to correct these insolent Doings, as they imagined. In order to which they apprehend the Apostles, and imprison them in the common Gaol. But the Malice of their Enemies could not long detain them in any Place ; for in the Night a heavenly Messenger brings them a Discharge, telling them, it was the Will of the Almighty Power

Power, that they should not fear to do their Duty, but go into the Temple, and there preach the Doctrine of their Lord and Master. In obedience to the Divine Message and Direction, early in the Morning they repair to the Temple, and there expounded the Scriptures, and taught the Doctrine of Christ out of them.

They of the *Sanhedrim* thinking the Apostles had been in safe Custody, went to the Court, and sent their Officers to bring them before them. But when the Officers came to the Prison, and found no Body in it; they returned with great Surprise, telling those that sent them; “ That they found the Prison-Doors shut, “ and the Guard carefully watching without, but “ that the Prisoners were not there.” When the *Sanhedrim* of the *Jews*, and the Captain that set the Guard, heard this, they were strangely perplex’d, and wonder-ed how it could be, that the Prison being shut, and the Guard at the Doors, the Prisoners should escape; suspecting this must presage some strange Thing. But whilst they labour’d under this Perplexity, a Messenger comes into Court, and assures them, “ That the “ Men whom they last Night committed to Prison, “ were standing in the Temple, and instructing the “ People. Hereupon the Captain of the Guard, taking Officers with him, went straightway to the Temple, and persuaded the Apostles to go with him to the Council, not daring to offer any Violence, for fear the People should stone them. Being set before the Council, the High-Priest charges them with Contumacy, saying, “ Did we not strictly command you “ not to publish this Doctrine of Christ, nor teach in “ his Name: And yet in contempt of our Autho- “ rity, ye have published it in the Temple to all the “ City, and endeavoured as much as in you lies, by “ laying his Blood to our Charge, to raise a Mutiny “ against us as his Murderers.” To this Charge the Apostles made the same Defence as before: “ To us “ who were commanded by God to publish the Gos-
“ pel,

“ pel, your Interdict is of no force. When God re-
 “ leases us from Prison, where you confin’d us, and
 “ commands us to go into the Temple, and preach
 “ the Faith of Christ, we are to render Obedience
 “ to him, and not to your contradictory Decrees.
 “ The God of *Israel*, acknowledg’d by us all, hath sent
 “ the Messias into the World, with his special Com-
 “ mission, whom when ye had crucified as a Male-
 “ factor, God raised from Death, took him into Hea-
 “ ven, and invested him with Regal Power, from
 “ thence to send the Spirit of his Father, (which was
 “ not to descend till he was ascended) and by that
 “ means to give you *Jews* place for Repentance, that
 “ if ye will yet come in, and believe on him, ye may
 “ have Pardon of your Sins. The Truth of this we
 “ now testify, and so doth the Holy Ghost, that came
 “ down upon us, and the rest that have consoled
 “ with us, and is communicated by us to all that be-
 “ lieve and pay Obedience to him.” This Answer
 of the Apostles being a just Reproach upon the *Sanhe-
 drim*, flung them to the Heart, insomuch that by a
 speedy Sentence they resolve to silence them ; and
 therefore they enter into a Consultation how to put
 them to Death. But *Gamaliel*, a learned Doctor of
 the Law, and of great Reputation among the People,
 seeing the desperate Inclination of the Council, endea-
 vours to divert them from this dangerous Expedient ;
 and ordering the Apostles to withdraw, addresses him-
 self thus to the Council. “ I advise you to be cauti-
 “ ous, O Men of *Israel*, in what you do to these
 “ Men. For we have Examples of Men, that have
 “ gathered Followers, and raised Seditions among
 “ the People ; but have come to nothing. As for in-
 “ stance, *Theudas*, that undertook to be a General,
 “ boasting that he was sent by God to that purpose,
 “ and so got four hundred Men to follow him, soon
 “ miscarried, for himself was kill’d, and all his Ad-
 “ herents put to flight. After him rose up *Judas* of
 “ *Galilee* in the Days of Taxing, who drew a mighty
 “ Concourse

“Concourse of People after him; but he soon perished,
 “ed, and all his Followers were dispers’d. I advise
 “you therefore not to be hasty in your Proceedings
 “against these Men, but rather dismiss them; for
 “the Doctrine which they preach is either from God,
 “or not. If it be not from God, it will without our
 “Opposition come to nothing; the certain Fate of
 “false Prophets: But if it be from God, you may be
 “sure you will not be able to prevail against it, for all
 “our obstinate Oppositions and Enterprizes will be
 “flying in God’s Face, and striving against the eter-
 “nal Decrees of his Providence.” This sober Advice cool’d the hot-headed *Sanhedrim*, who submitted to the Prudence of *Gamaliel*. Then calling for the Apostles into Court again, they order’d them to be scourged (a very reproachful Punishment) and charging them not to preach the Faith of Christ any more, they released them. But this Punishment was matter of Joy and Comfort to the Apostles, that they were advanced to that Degree of Honour and Blessedness, to be scourg’d for preaching Christ. After this they were constantly in the Temple, or in some House, instructing those that had already received the Faith, or preaching it to those that had not.

And now the Number of Christians daily increasing, the *Jews* that understood (*n*) *Greek*, and used the *Greek* Bible in their Congregation, complain’d of unequal and partial Dealing; That there was little Care taken of their Widows, in proportion to the *Hebrews*, in the daily Distribution or Provision that was made for the Poor. Then the twelve Apostles, calling the Church together, said thus: “It is not rea-

(*n*) *Greek*. The Title of *Greek* does not only signify those who are *Greeks* by Birth, or who speak *Greek*, but also in general all Idolaters, in opposition to the *Jews*, who only worshipp’d the true God. For which reason, to avoid Ambiguity, the true Signification of it, should be determined according to the Persons and Circumstances where it is employed. As when St. *Mark* calls the

Woman, whose Daughter had an unclean Spirit, a *Greek*, *Mark* 7. 26. for she could not be a *Greek* by Nation, since it is expressly observ’d, that she was a *Syrian*, and since *Syria* was at a great Distance from *Greece*; the same Amendment must be made, *Rom.* 1. 16. *Gal.* 3. 28. and here *Acts* 6. 1. and 9. 29. where mention is made of the *Greeks*, we must translate, *The Jews that spoke Greek*.

“sonable that we should neglect the Preaching of the
 “Gospel, and undertake the Care of looking after
 “the Poor. Therefore, Brethren, do you nominate
 “to us seven Men, who have approved themselves
 “to be faithful trusty Persons, eminent among you
 “for Wisdom and other good Gifts, that (o) we may
 “appoint, that is, consecrate or ordain to the Office
 “of Deacons in the Church, and intrust them with
 “the Care of distributing to them that want, out of
 “the publick Stock. And in the Choice of them, let
 “it be observed, that they be Persons well vers’d in
 “the Knowledge of divine Matters, that they may
 “be assisting to us upon Occasion in preaching the
 “Word, and receiving Profelytes to the Faith by
 “Baptism. And by these means we shall be less in-
 “terrupted in our daily Imployment of praying, and
 “preaching the Gospel.” This Proposal pleas’d the
 whole Assembly, and they immediately put it into Ex-
 ecution, nominating seven, the first of whom was *Steph-
 en*, a very worthy Person, richly instructed in the
 Doctrine of Christ, and was by the Holy Ghost’s
 Coming upon him furnished with Elocution and all
 other Abilities to preach the Gospel; the other six were
Philip, Prochorus, Nicanor, Timon, Parmenas, and *Ni-
 cholas*. These seven the Disciples presented to the
 Twelve Apostles, who by Prayer and Imposition of
 Hands ordain’d them to this Office of Deacons.
 Then the Faith of Christ was propagated, and a very
 great Number of Men in *Jerusalem* associated with the

(o) *We may*. This Part of the Text, *Acts* 6. 3. in many or most of our *English* Bibles is very erroneously rendered; (and it’s much to be feared designedly by our Sectaries) for from the Year of our Lord 1638, to the Year 1660, and in several since, it is printed, *whom ye may appoint*, &c. thereby giving the Power of Ordination into the Hands of the Laity. The Bibles printed with this Fault are as follow: That in 8^o by *John Field*, 1660. In 24^o by the Assigns of *J. Bill* and *Christoph. Barker*, 1674. In 8^o by *J. Bill* and *Christoph. Barker*, 1674. In 8^o at *Edinburgh*, by *Andrew*

Anderson and Partners, 1673, 1675. In 8^o by *J. Bill*, *Tho. Newcomb*, and *Hen. Hills*, 1679. In 8^o by *J. Bill*, *Tho. Newcomb*, and *Hen. Hills*, 1680. In 8^o by the Assigns of *J. Bill*, and *T. Newcomb*, 1685. *Amsterdam* in *Fol.* 1679. And in *Baxter’s* Paraphrase and several others, the Greek Word *Catastaxomen*, *we may appoint*, is render’d *ye may appoint*. Whether this was by Mistake or Design, it is certain to have been, and may be still of dangerous Consequence, and has thro’ Haste and Inadvertency deceiv’d some not unskillful in the Greek, but that have depended upon the Translation.

Apostles,

Apostles, every Day more and more: And many of the *Jewish* Priests received the Gospel thus preached by the Apostles.

Of the seven Deacons thus ordain'd, *Stephen* was the first and most eminent in the Exercise of his holy Function, exerting the great Share of the Spirit he had received in doing many Miracles. And as he was preaching the Faith of Christ, some Men of that Synagogue which was call'd by the Name of (*p*) *Libertines*, and those that dwelt in *Cyrene*, *Alexandria*, *Cilicia*, and *Asia*, opposed and contradicted *Stephen*. But he expressed himself with so much Knowledge and strength of Argument that they were not able to deal with him. And being convinced by his powerful Reasons and strong way of Arguing, they in revenge betook themselves to vile Arts, and suborn'd false Witnesses to swear against him and accuse him to the *Sanhedrim*, that they had heard him speak dishonourably of the *Jewish* Religion. Having thus incens'd the whole City against *Stephen*, they had him apprehended and carried before the *Sanhedrim*: And their Witnesses being produced, they charged him with foretelling Destruction to the Temple, and threatening the Change of all the *Mosaical* Rites and Ceremonies. Whilst the Charge was read against him, the Judges and all that were present in the *Sanhedrim*, as they looked on him, saw a great Splendor about him, just as it is at the Appearance of an Angel. The Chief Priest having heard the Accusation, ask'd him whether he was guilty of thus prophesying the Destruction of the Temple, and Change of the *Jewish* Religion? In answer to whom he makes this Defence: "Men, Brethren, " and Fathers, I beseech you observe. The eternal " God of Heaven and Earth appeared to our Father " *Abraham* whilst he was in *Mesopotamia*, the Place " of his Birth, commanding him to remove from

(*p*) *Libertines*. These were the Sons of them who being *Jews*, had been made free Denisons by the *Romans*, or were born of *Jewish* Parents in Cities which had those Privileges under the *Romans*, such as *Tarsus*, where *Poul* was born, who was very Active in this Business. See *Act* 7. 28.

“ thence, by reason of the Idolatries and other Vices,
“ which had crept in among the People. In obedi-
“ ence to the divine Command he forsook his Father’s
“ House and his Kindred, and taking his Father with
“ him he travell’d into *Canaan*, there pitch’d his Tent,
“ and built an Altar; where he gave him no Settle-
“ ment for the present, (he being soon after forc’d to
“ remove into *Egypt*, and sojourn there) but there
“ he receiv’d God’s Promise, that his Posterity should
“ inherit and possess the whole Land, tho’ at the
“ Time of this Promise he had no Child, nor any
“ seeming Prospect of Issue or Inheritance. However,
“ God confirm’d this Promise to him with these con-
“ curring Circumstances; That his Posterity should
“ live in *Canaan*, and after that go down into *Egypt*,
“ where they should be oppress’d like Slaves, till the
“ End of four hundred Years, from the Time of *Isaac*’s
“ Birth, until the Time that the Iniquity of the Seven
“ Nations (all included under the general Name of
“ *Amorites*, who inhabited this promised Land) should
“ be filled up; and so they being fitted for God in
“ Justice to destroy, he should give away their Land
“ from them. And then in the fourth Generation
“ from *Jacob*, when the Time of their Deliverance
“ from the *Egyptian* Slavery was at hand, God said
“ I will judge the *Egyptians*, lay heavy Punishments
“ upon them, and make them release thy Posterity,
“ who shall come and possess this Land, and serve me
“ in it. And in confirmation of this Promise, God
“ made a Covenant with *Abraham*, and appointed
“ Circumcision as a Seal of it; and accordingly *Abra-*
“ *ham*, when *Isaac* was born, circumcised him the
“ eighth Day; and *Isaac* begat and circumcised *Ja-*
“ *cob*, and *Jacob* his Twelve Sons, the Heads of the
“ Twelve Tribes, of which this People consisted.
“ These Sons of *Jacob* were much displeased with *Jo-*
“ *seph* one of their Brethren, and sold him into *Egypt*,
“ but God protected and preserved him miraculously,
“ delivering him from Prison; and at the same time
“ brought

“ brought him into great Favour with *Pharaoh* the
 “ King of *Egypt*, who had so great an Opinion of his
 “ Wisdom and Justice, that he trusted him with the
 “ whole Management of his Kingdom. Whilst *Jo-*
 “ *seph* flourish’d thus in the Favour of this Prince, a
 “ terrible Famine raged in *Egypt* and *Canaan* for se-
 “ ven Years, and our Father *Jacob* and his Children
 “ were like to have perished for Want of Food. But
 “ *Jacob*, understanding that there was a Magazine
 “ of Corn reserv’d in *Egypt*, sent his Sons thither twice
 “ to buy Corn; and tho’ at first *Joseph* treated them
 “ roughly, yet the second Time he discovered himself
 “ to be their Brother, and introduced them to *Pha-*
 “ *raoh*; by whose Order *Joseph* sent for his Father
 “ and Brethren, and their Children, where, with their
 “ Families, they lived comfortably, *Jacob* and his
 “ twelve Sons dying there. And *Joseph* and some of
 “ his Brethren, being first buried in *Egypt*, were at
 “ the Time of the *Israelites* Deliverance from Bon-
 “ dage removed to *Sichem*, and buried in the Field
 “ bought by *Jacob* of the Children of *Hamor*; and
 “ *Jacob* was not buried in *Egypt*, but by his Sons car-
 “ ried and buried in the Field of *Machpelah*, bought
 “ by *Abraham* of *Ephron* Son of *Zoar*. But when the
 “ four hundred Years were near expiring, after which
 “ the Performance of the Promise made to *Abraham*’s
 “ Seed was to commence, the People growing nume-
 “ rous, and another King, that knew not the Merits
 “ of *Joseph*, sitting on the Throne, our Fathers suf-
 “ fered great Hardships; the King, to suppress their
 “ Flourishing and Increase, commanding all their
 “ Male Children to be put to Death. In this Junc-
 “ ture of Time was *Moses* born, who being a beau-
 “ tiful Child was first kept close in his Father’s House
 “ three Months. But when they could no longer
 “ conceal him there, he was put into a Cradle of
 “ Rushes, and laid by a River’s Brink; but there left
 “ and exposed, the Providence of God preserv’d him:
 “ For it happen’d that *Pharaoh*’s Daughter found him
 “ there,

“ there, and put him to be nursed to his own Mo-
 “ ther, and afterwards educated and brought him up
 “ as her own Son. By these means he was instructed
 “ in all the Learning of the *Egyptians*, and became a
 “ considerable Man among them. And when he was
 “ forty Years old, God having some way revealed to
 “ him his Purpose of delivering the *Israelites* from
 “ their Slavery by his Hands, and making him their
 “ Leader, he resolved to visit them : And seeing an
 “ *Egyptian* offering an Injury to an *Israelite*, in De-
 “ fence of the injured *Israelite*, he slew the *Egyptian*.
 “ This he did as an Act of that Office to which God
 “ had designed him ; and thinking that the *Israelites*
 “ knew that he was by God appointed to be their
 “ Deliverer, he kill’d the *Egyptian*, as a first Essay, or
 “ Exercise of that Office : But in this he was mista-
 “ ken, for they did not as yet discern that God for
 “ this Purpose had sent him. The next Day he in-
 “ terposed as a Pacifier of Controversies among them,
 “ to try if they would accept him as a Judge, which
 “ was another Part of the Office to which he was de-
 “ sign’d : But the Aggressor in the Controversy refu-
 “ sed his Arbitration, saying, wilt thou murder me
 “ as thou didst the *Egyptian* yesterday ? *Moses* being
 “ thus repuls’d, and fearing by what he had already
 “ done he might be brought into Trouble, if it should
 “ come to the King’s Ear, fled from thence to *Midian*,
 “ and tarried with *Jethro* the Priest or Prince of the
 “ Country, whose Daughter he married, and by her
 “ had two Children. And at the End of a second
 “ forty Years, which was also the Period of the four
 “ hundred Years predicted, as *Moses* was tending his
 “ Sheep about *Horeb*, or *Sinai*, a Mount famous after
 “ for God’s delivering the Law out of it, he saw a
 “ Flame of Fire in a Bush, but the Bush not consu-
 “ med by it ; and whilst *Moses* drew near to see the
 “ Meaning of this strange Thing, the Voice of God
 “ by an Angel spoke to him, saying, *I am the God of*
 “ *thy Fathers, the God of Abraham, the God of Isaac,*
 “ and

“ *and the God of Jacob.* The Voice of God was so
 “ terrible to him, and the Flame that appeared in
 “ the Bush so glorious and illustrious, that he could
 “ not look upon it. Then the same Voice command-
 “ ed him, in Reverence to the Place, which was the
 “ Presence of God, to put off his Shoes; adding, *I*
 “ *know the Oppression of my People, and will certainly re-*
 “ *lieve them; and therefore commission thee to be their*
 “ *Deliverer.* So that this *Moses*, whom they refused to
 “ be their Judge, and compose their Differences, did
 “ God make their Captain, to bring them out of
 “ *Egypt*, shewing many prodigious Miracles before
 “ they left their Slavery, and afterwards rescuing
 “ them from the Hands of *Pharaoh* at the *Red-Sea*;
 “ and after forty Years spent in the Wilderness, to
 “ punish their Murmuring, and to shew more of God’s
 “ Power and miraculous preserving and sustaining
 “ them there, they were at last by *Joshua* brought in-
 “ to *Canaan*. Now this very *Moses* was all this while
 “ but a Prophet, foretelling the Purpose of God to
 “ send another great Prophet to you in these Days,
 “ the *Messias*, who should be born in an ordinary
 “ Condition of a Daughter of *Abraham*, and warning
 “ you to receive and entertain him. This *Moses* after-
 “ ward, when the People were incamped in the Wil-
 “ derness, was called up to *Mount Sinai*, where the
 “ Law was delivered to him and the *Israelites*; and
 “ after all the Prodigies and Miracles used by God
 “ to give him Authority with them, the *Israelites*
 “ murmured and rebelled against him still, and had a
 “ greater mind to be in *Egypt* again, than under his
 “ Government; and to that purpose fell into gross I-
 “ dolatry: For upon pretence that *Moses* had forsaken
 “ them, when he went only up to the Mount to re-
 “ ceive God’s Commands for them, they make them
 “ Gods, after the manner of the *Egyptians*. This
 “ provoked God to forsake them, to leave them to
 “ themselves, to permit them to follow their own In-
 “ clinations, which led them to worship the Stars of
 “ Hea-

“ Heaven instead of God ; who therefore expostulates
“ with them : Were the Sacrifices, which you offer’d
“ up in the Wilderness all these forty Years, offer’d
“ to me, O House of *Israel*? Nay, as the grossest
“ Idolatry, ye set up a Shrine with the Image of one
“ of the *Egyptian* Kings under the Title of *Mars*, and
“ the Picture of *Saturn* (another Planet) denoting an-
“ other *Egyptian* God ; and these Images of false Gods
“ have ye worshipped, which Idolatry will produce
“ to you a heavy Captivity. These Fathers of ours,
“ continues *Stephen*, had the Ark of the Testimony
“ with them, which was made exactly according to
“ the Pattern shew’d by God to *Moses*. This their
“ Successors, under the Conduct of *Joshua*, brought
“ with them into *Canaan*, and so continued till
“ *David*’s Time ; who, having receiv’d special Fa-
“ vour from God, earnestly desired to build a Temple
“ for his Service. But God would not permit him
“ the Honour of building it, because he had been a
“ Man of War, and had shed much Blood ; and there-
“ fore reserv’d it for his Son *Solomon*, who built it in
“ a most sumptuous Manner.” And now *Stephen* ha-
ving by this long Deduction brought his Discourse to
the Point in hand, he closes it with an Application to
the present Occasion. “ But sure, continues he,
“ God doth not so dwell in this Temple, (who hath
“ the whole World for his Palace) as that he should
“ preserve this for ever from being destroy’d, since you
“ by crucifying his Son have provoked him to take
“ Vengeance on you, for continuing in the Rebelli-
“ ons of your Fathers : For if *David*’s Blood-guilti-
“ ness made him incapable of building it, yours will
“ render you incapable of having it continued to you.
“ For as your Fathers persecuted and slew the old Pro-
“ phets, who foretold the Coming of the *Messias* ; so
“ you, now he is actually come, have betray’d and
“ murder’d him. A Sin heighten’d with the greatest
“ Aggravations imaginable, whether we consider the
“ Person thus treated by you, or you that used him
“ thus :

“ thus : He the holiest Person in the World, that
 “ came to be your Saviour ; and you the People of
 “ God, the very Men, for whose Sake the Law was
 “ deliver’d by God to an Host of Angels, and by
 “ them to you ; and yet you have not obey’d it, nor
 “ embraced him who came to perfect that Law, but
 “ absolutely rebelled against all.”

This whole Sermon of *Stephen*’s, but especially the
 Close of it, foretelling their Destruction for their Cru-
 elty, wounded them deep ; but instead of producing
 Contrition, it exasperated them the more, and incen-
 sed them against *Stephen* to that degree, that they re-
 solved upon his Death with all the Expressions of Rage
 and Malice. But he, inspired with holy Courage,
 far above all Fear of their Fury, looking up to Hea-
 ven, saw the Appearance of Angels about God, and
 Jesus standing, as in a Posture of Readiness to assist
 and help, close by him. This Vision so animated him,
 that he could not forbear proclaiming it to his Perse-
 cutors, saying, *Behold I see the Heavens open’d, and the*
Son of Man standing on the right Hand of God : Which so
 inflamed their cruel Zeal, that they immediately drag-
 ged him out of the City to stone him ; and they that
 were Evidence against him, and were according to the
 Law to be his Executioners, put off their Clothes to
 fit themselves for their Work, and a young Man na-
 med *Saul* undertook to look to them ; and all the Time
 that they cast Stones at him, he continued in Prayer
 to God, and at last concluded in this charitable Ex-
 pression for his Enemies and Murderers, *Lord, lay not*
this Sin to their Charge. And so gave up the Ghost.

At the Death of *Stephen*, *Saul*, who was afterwards so
 renown’d an Apostle, was one of those that approv’d of
 the stoning of him, and join’d in it. Nor did the Storm
 which burst out thus violently upon the Protomartyr
 cease with his Life, the flaming Zeal of the *Jews* exert-
 ing itself with the greatest Fury against all the Profes-
 sors of the Christian Faith at *Jerusalem* ; who all, ex-
 cept the Apostles, dispers’d themselves, in *Judea* and
Samaria, and preached to the *Jews* ; but the Apostles
 continued in *Jerusalem*. *Stephen* being thus crown’d

with Martyrdom, some Profelytes that were in the City made a solemn Funeral for him, and mourn'd at it. As for *Saul*, he continued a violent Persecutor of the Faithful, disturbing them wherever he found them, and without distinction of Age or Sex committed them to Prison. Wherefore those that had dispers'd themselves to avoid Persecution, and *Saul's* zealous Rage, retired farther off; but where-ever they wander'd, they neglected no Part of their Duty, but publish'd the glad Tidings of the Gospel where-ever they came. In the Number of those scatter'd Devotees, *Philip* the Deacon was eminent, who going from *Judea* to *Samaria*, preached the Gospel at *Sebaste*, a City thereof; and all the City being convinc'd by the Miracles which *Philip* wrought, were perswaded to receive the Faith of Christ; for out of many that were possess'd he cast Devils, who at their coming out loudly proclaim'd the Irresistibleness of the Power by which they were driven out. But before this Preaching and Miracles of *Philip*, there had been in this City one *Simon* a Magician, who had puzzled and amused the People with his Necromantick Tricks and Performances; and having for a long time imposed on their Weakness by these Arts, he had acquired the Name of Divine. But when *Philip*, by preaching the Christian Faith, and by doing far greater Miracles, had converted them to Christianity, they all came in as Profelytes to the Gospel, and received Baptism of him; and even *Simon* himself, when he saw the Miracles which *Philip* wrought, was convinc'd and baptiz'd by *Philip*.

These wonderful Proceedings, and happy Successes of *Philip* were soon remitted to the Apostles at *Jerusalem*; who taking into consideration, that *Philip* being only a Deacon had no farther Power than to teach and baptize, they immediately dispatch *Peter* and *John* to his Assistance, who upon their Arrival pray for them, confirming what was done, for *Philip* could not make the necessary Provisions for the Continuance of the Church, having only preach'd and baptiz'd them with that Baptism which Christ commanded to be used, That in the Name of the Father, Son, and Holy Ghost. Therefore

Peter.

Peter and *John* confirm'd and ordain'd them Elders or Bishops in all their Cities, to rule them in the Faith; in the doing which, they us'd that Ceremony known among the *Jews*, *Deut.* 34. 9. Imposition of Hands, by which was bestow'd on them the Gift of the Holy Ghost, as working of Miracles, speaking Languages, and the like. *Simon* the Sorcerer seeing those miraculous Effects follow the Apostles Imposition of Hands, offer'd to give them Money, if they would convey this powerful Gift to him. But *Peter* in a holy Indignation resenting the Affront offer'd to the sacred Function, refusing his Money, tells him, "I will not receive thy
 " Money, and thy profane Offer of it will call for Mis-
 " chief on thee, for thinking so meanly of this Apo-
 " stolical Privilege bestowed on us by Christ, which
 " sure is not to be purchased like other earthly Com-
 " modities with the Price of Money: Thou shalt ne-
 " ver have any Part of this divine Privilege, nor Right
 " of dispensing or administering these holy Things; for
 " thy Design in desiring these Gifts is to advance thy
 " own Credit and Esteem among Men, and not to en-
 " large the Kingdom of Christ. Repent therefore, and
 " humble thyself before God for this wicked and im-
 " pious Proposal, and humbly beseech him to pardon
 " thee; (for it is not impossible but it may yet be ob-
 " tain'd) for I perceive that thou art in a Condition
 " poisonous to thyself, and hateful to God." *Simon* being convinced of his wicked Error, and nearly affected with the Horror of his Guilt, implored the Prayers of the Apostles to God for him to pardon him this Wickedness, and to avert those Punishments and Judgments which they seem'd to foretel would fall upon him.

The Apostles having testified what *Philip* had done, and confirm'd those in the Faith who were baptized by *Philip*, return'd to *Jerusalem*; and as they went preached the Gospel to all Parts of *Samaria*, where *Philip* had not preach'd, and had good Success in it. But *Philip* receives particular Orders from Heaven brought by an Angel, who commands him to travel to the South. *Philip* obeys the heavenly Vision, and being on the way,

at a little distance spies a Chariot with a splendid Retinue, which belonged to and attended the Treasurer of *Candace* Queen of *Ethiopia*, who being a (q) Profelyte of the *Jewish* Religion, one of the lower sort, had been at *Jerusalem*, to worship the God of *Israel*. Whilst *Philip* was looking on, the Spirit of God directed him to go near to the Chariot, and speak to him that rode in it. *Philip* obeys, and approaching the Chariot, heard him reading the Prophecy of *Isaias*; and asking him whether he understood what he read, the Treasurer told him he was at a loss, and desired his Instruction: Whereupon *Philip* gets into the Chariot. The Place of Scripture that puzzled the *Ethiopian* was this: *He was led as a Sheep to the Slaughter, and like a Lamb dumb before the Shearer he opened not his Mouth; in his Humiliation his Judgment was taken away, and who shall declare his Generation? For his Life was taken from the Earth.* This Text he desires *Philip* to explain, demanding, whether the Prophet spake this of himself, or of some other Person? Then *Philip* began at this Text, and from thence preach'd Jesus to him. Upon which the *Ethiopian* was converted, and desir'd to be baptized; and opportunely spying a Pool of Water near the Road, he instantly presses *Philip* to perform that Office; who tells him he was ready to do it, provided he was sincere: Upon which the other replied, I stedfastly believe these Prophecies of the Messias to be fulfilled in Jesus Christ, and that he is the Son of God. Then both alighted from the Chariot and went into the Water, where *Philip* baptiz'd him; and as soon as they were come out of the Water, the Spirit of God (an Angel) took *Philip* out of sight, and the *Ethiopian* was left alone; who returning to his Chariot went with Joy to his own Country; but the Angel convey'd *Philip* to *Azotus*, who all the way he went preached the Gospel till he came to *Casarea*.

Notwithstanding this Dispersion of the Disciples, Persecution still raged against the Faithful, wherever they lay in their Enemies Way. But none so eminent

(q) *Profelyte*. A Profelyte is one, that being a Gentile by Birth and Religion, comes over to the *Jewish* Religion in whole, or in part.

for Zeal and Cruelty as *Saul*, whose bloody Mind, not satiated with *Stephen's* Death, pushes him upon the utmost Severities against the Christians, whom he threatens with nothing less than Prisons and Death. And to qualify himself the more for the Execution of this bloody Purpose, he goes to the High-Priest to enlarge his Commission. The *Sanhedrim*, overjoy'd at the Forwardness of this furious Instrument, immediately dispatch him away with Power to seize all Christians, and send them bound to *Jerusalem* to be try'd; *Jerusalem* being the Metropolis of *Syria* as well as *Judea*. This Commission was highly pleasing to *Saul's* cruel Spirit, who immediately posts to *Damascus* to put it in Practice; but whilst he was on the Road entertaining himself with the bloody Prospect, God, in Mercy to him, and those he went to persecute, takes him off from his wicked Purposes: A bright shining Cloud encompass'd him, which struck him with great Terror, as at the Presence of God, who he knew was wont thus to exhibit himself. This threw him prostrate on the Ground, where as he lay, a sudden Clap of Thunder invades his Ears, and a Voice out of it saying to him, *Saul, Saul, why persecutest thou me?* This increas'd his Amazement, and being desirous to know the Meaning of this Vision, he asks, *Who art thou, Lord?* The Voice reply'd, I am Jesus, whom thou persecutest; it is in vain for thee to resist the Decrees of Providence; therefore be no longer refractory, but obey the Commands that shall be given thee. At this *Saul*, full of Fear and Trembling, cry'd out, Lord, instruct me what thou wouldst have me do. The Voice return'd, Go to *Damascus*, and there thou shalt know my Will. The Attendants were struck dumb with Fear and Amazement, wondering that they should hear a Voice, but see no Man speaking: Therefore taking up *Saul*, they led him to the City, where in a sort of Trance or Ecstasy he continued blind three Days, without receiving any Sustenance. At the Time of this wonderful Transaction there was at *Damascus* a certain Disciple named *Ananias*, to whom the Spirit of God

in a Vision gave this Charge: Go into the Straight Street, and inquire at the House of one *Judas* for *Saul* of *Tarsus*, for I have revealed to him in his Ecstasy, that he shall recover his Sight by Imposition of Hands. But *Ananias* well-knowing *Saul's* furious Temper, the Fame of which had been too sensibly known in those Parts, expostulates with the Vision for putting him on so dangerous an Attempt on a known and declared Enemy of the Saints. But the Spirit says, Obey, for I have chosen him a special Instrument for the Service of my Church, to preach my Name and the Gospel, not only to the *Jews*, but to the *Gentiles*: And as fierce as he hath been against the Christian Faith, he shall suffer very heavy Pressures, labour most abundantly in the Propagation of it, and at last lay down his Life for it. *Ananias* obeys, and coming to the House where *Saul* was, he salutes him with this congratulatory Speech: *Brother Saul, the Lord Jesus, that appeared to thee on thy Way to Damascus, hath commissioned me not only to restore thy Sight, but to endow thee with the Gifts and Graces of the Holy Ghost, to qualify thee for the Service of his Church, to which thou art now consecrated.* *Saul* with Joy receives this *Supersedeas* of the *Sanhedrim's* Commission by a divine Command, and recovering his Sight was immediately baptized, and listed into the Number of the Faithful. Then taking convenient Sustenance to regain and repair his Strength, weaken'd with long Fasting, he soon recover'd, and tarried some time with the Disciples at *Damascus*: After which he went into (r) *Arabia*, and from thence return'd to *Damascus*, where, by virtue of his Call from Heaven, and Christ's Message to him by *Ananias*, he presently set about preaching the Gospel in the *Jewish* Synagogues, and proclaimed that Christ was the true Messiah, the

(r) *Arabia*. St. *Luke* in the Acts of the Apostles does not mention St. *Paul's* going into *Arabia*, he being not acquainted with him then, and consequently not accompanying him as he did in most of his other Travels. But St. *Paul* in his Epistle to the *Galatians* c. 1. 17. makes this out very plain; for there he says, that upon his Conversion he did

not go immediately to *Jerusalem* to the Apostles that were instated in that Office before him; but without applying himself to any other, he presently after his Mission from Christ went into *Arabia*, and after return'd again to *Damascus*, and there preach'd Christ in their Synagogues, *Acts* 9. 19, 20.

eternal

eternal Son of God. This sudden Change of *Saul* greatly surpriz'd the People of *Damascus*, who remembering that he had so lately been concern'd in the Death of *Stephen*, a violent Persecutor of the Christians, and but just before was sent from the *Sanhedrim* with a special Commission to that purpose, could scarce believe him sincere. But *Saul* every Day increas'd in spiritual Strength, and was soon able to repel all the *Jews* Arguments, inforcing his own with such Evidence, that they were not able to deny the Proofs he gave of Jesus being the Messias. This Christian Courage and spiritual Freedom of *Saul*, which baffled the *Jews* in all their Disputes, so exasperated them, that they entered into a Conspiracy against him, resolving to destroy him; but having timely notice, he prevented their Malice by an honest Stratagem: For the Disciples understanding that the *Jews* kept a constant Guard at the Gates of the City, and that it was impossible to convey him from thence by Day-light, took the Opportunity of the Darkeness of the Night, and let him down the Wall in a Basket, by which means he escaped to *Jerusalem*. Where, when he offer'd himself to the Conversation of the Faithful, they were afraid to associate with him upon the account of his former Character; but *Barnabas* introducing him to the Apostles, vouches for his Sincerity, declaring the Manner of his miraculous Conversion, and that in Confirmation of his Mission, which he in a special manner had received from the Lord, he had openly preached at *Damascus* the Gospel of Christ. Upon this Assurance he was received by the Apostles, and imployed in the Work of his sacred Calling, to which, by his Christian Courage and great Abilities, he was a bright Ornament. But here likewise, as before at *Damascus*, signaling himself in all Disputes with the *Jews* that understood *Greek*, they were so enraged at his pious Zeal, that they attempt his Life; which the Brethren understanding, they convey him from *Jerusalem* to *Cæsarea*, and thence to *Tarsus*, the Place of his Birth.

Now all the Christian Assemblies thro' *Judea*, *Galilee*, and *Samaria*, were permitted the quiet Use of their Religion, daily improving and increasing, and superstructing upon that Foundation the pure and pious Practices of all Christian Virtues. And as *Peter* went his Perambulation thro' all those Churches, he went to visit the *Jewish* Christians that were at *Lydda*, where he wrought a miraculous Cure upon *Aeneas*, who had been afflicted eight Years with the Palsy, and was not able to help himself. Upon which Miracle the Inhabitants of *Lydda* and *Saron* generally received the Faith. At this time there was at *Joppa* a Woman that had received the Faith, whose Name was *Tabitha* or *Dorcas*, who by extraordinary Industry and Labour in her Profession and Way of Imployment was capable and ready to do all good Offices of Charity and Liberality to the necessitous, which she never fail'd to do: And thus full of good Works she was taken sick and died. Having therefore by way of Preparation for her Interment washed her Body, according to their Custom of Burying, they laid her in an upper Room. Now *Lydda* being near *Joppa*, the Disciples sent Messengers to *Peter* intreating his Presence among them; and when he came to *Joppa* they shewed him into the Room, where *Tabitha* was laid out, and the poor Widows who had been clothed by her Christian Bounty came weeping to *Peter*, and shewed him the Inner and Upper Garments which she either made herself, or caused to be made for them, as Monuments of her Charity. Then *Peter*, ordering the Company to withdraw, kneeled down and prayed, and turning to the Body, said, *Tabitha, arise*. Upon which, opening her Eyes, she sat up; and *Peter* giving her his Hand help'd her up, and presented her alive to her Friends that lamented her Loss. The Fame of this Miracle soon spread thro' the Place, and Multitudes were thereupon converted to the Faith, being no longer able to resist such Evidences and Convictions of the Truth of the Gospel. To finish this great Work therefore, *Peter*

continued

continued some time at *Joppa*, taking up his Residence in the House of one *Simon* a Tanner.

Upon the Borders of *Palestine*, about seventy Miles from *Jerusalem*, stood the stately City of *Cæsarea*, where the *Romans* kept a Garrison to awe the conquered *Jews*, Part of which was call'd the *Italian Band*, and commanded by one *Cornelius*; who was a devout Profelyte of the *Jews*, that worshipp'd the true God, and his Family, led by his pious Example, did the same; besides, to render himself dearer to God, he was very charitable to the Poor, and constant at Prayer. And as he was one Day, about three in the Afternoon, at his religious Exercise, he saw an Angel, who called him by his Name. But when he discerned it to be a Message from God, in great Fear and Astonishment he said, *Lord, what is thy Pleasure?* To which the Angel gives this comfortable Reply, “Thy Prayers and many Works of Charity are accepted by God as a special Sacrifice, and have brought down a Blessing upon thee. Now send away to *Joppa*, and at the House of one *Simon* a Tanner, near the Sea-side, inquire for *Simon*, whose Surname is *Peter*, who shall instruct thee in the Knowledge of the Mercy designed thee, and give thee Directions for thy whole future Life.” The Angel being gone, *Cornelius* calls two of his menial Servants, and a Soldier who was a Profelyte, and lived continually with him; whom when he had acquainted with the whole matter of the Vision, he sent to *Joppa*. The next Day, whilst these Men were on the Road, and not far from *Joppa*, about Noon *Peter* went up to the Roof of the House (a Place commodious for Devotion) to pray; and being fasting would have eaten; but he fell into a Trance, and in a Vision seemed to see Heaven opened, and a great Cloth tied at the four Corners, which containing all sorts of Creatures, clean and unclean, denoting the *Jews* and *Gentiles* together, was let down to the Earth, and there came a Voice to *Peter*, saying, *Rise, kill and eat*. But *Peter* refused, thinking himself bound to eat nothing that was forbidden by the Law, concerning Things clean

clean and unclean. But the Voice spoke to him a second time, telling him God had taken away those Interdicts concerning Meats ; and therefore when God had made no Distinction, he ought not to make any. After three Admonitions the Cloth was taken up into Heaven, and *Peter* was left in great Perplexity, arguing with himself the Meaning of this Vision : But of himself he could not make it out ; and therefore whilst he labour'd under this doubtful Anxiety, the Men that were sent from *Cornelius* were just come to *Simon's* House, and stood at the Gate, inquiring for *Peter* ; at which instant of Time it was revealed to *Peter* by divine Afflation, that three Men inquired for him, and that he must go along with them, making no question upon those *Jewish* Scruples of the Unlawfulness of conversing with the *Gentiles*. *Peter* straightway obeys the heavenly Admonition, and goes down to the Men, demanding the Cause of their Coming ; who tell him, That *Cornelius*, a Profelyte of the *Jews*, and generally well esteemed by them, had seen a Vision, and therein was commanded by an Angel of God to send for him to come to him, that he might hear something of great Moment from him. Then inviting them into the House he entertained them that Night, and the next Morning *Peter* went from *Joppa* attended with several of the Brethren to *Cæsarea*, where they the next Day arrived ; and *Cornelius*, to shew the greater respect to his long'd-for Guest, had invited his Kindred and Friends to join with him in the Reception. *Peter* and his Company being arrived at *Cæsarea*, *Cornelius* meets him at his Door, and considering him as an Angel immediately sent from Heaven, he behaves himself with the greatest Humility, paying him Adoration at his Feet. But *Peter* would not permit this Expression from him, telling him, as he raised him from the Ground, that himself was not more than a Man, tho' God had employed him on this Errand. Then addressing himself to the Company, he thus began : “ Ye all know
“ that the Laws of the *Jewish* Religion permit not a
“ *Jew* to converse with a *Gentile* ; but God hath by a
“ Vision

ACTS CHAP. X.

Cornelius falls down at Peters feet

45



ACTS 10. Verse 15. ^{250.}

And as Peter was coming in, Cornelius met him, and fell down at his feet; and worshipped him.

“ Vision revealed to me that I should not make any
 “ Difference between *Jews* and *Gentiles*. Therefore I
 “ came to you without Scruple, as soon as I was sent
 “ for : I desire therefore to know the Cause of your
 “ sending for me ?” *Cornelius*, who was nearest con-
 cern’d in this great Affair, answers for the Company :
 “ Four Days since I was fasting until this Time of the
 “ Day, and at three of the Clock retiring to Prayer, an
 “ Angel appeared to me in the Shape of a Man in
 “ bright Apparel, and said, *Cornelius, thy Prayer is heard,*
 “ *and thy Alms recorded in the Book of Heaven ; send there-*
 “ *fore to Joppa, and inquire at Simon the Tanner’s for Pe-*
 “ *ter, who when he cometh shall instruct thee what to do.*
 “ In obedience to the divine Decree I sent to thee,
 “ and thus far all Things in the Vision are fulfilled.
 “ It only now remains that thou instruct us farther in
 “ the Will of God, how we shall behave our selves ;
 “ for to that end are we now met together.” Then
Peter laying aside all personal Distinctions and Preroga-
 tives, makes the following Improvement of the former
 Vision : “ I am thoroughly persuaded, O my Brethren,
 “ that God is no Respector of Persons ; but of what
 “ Nation soever a Man be, if he undertake the Service
 “ of the true God, and exercise Works of Mercy and
 “ Devotion, he shall certainly be accepted by God,
 “ and rewarded with higher Revelations and Graces
 “ from him. The Doctrine which had been preached
 “ thro’ all *Judea*, and which was first preached in
 “ *Galilee*, after *John’s* Preaching and Baptizing, con-
 “ cerning *Jesus of Nazareth*, is no strange thing to you ;
 “ how by the Testimony of the Holy Ghost descending
 “ on him, and by the Power of working Miracles, God
 “ authorized him ; and accordingly he hath executed
 “ his Office, in calling to Repentance, curing Disea-
 “ ses, and casting out Devils, by the Power of God,
 “ which was present with him. Of all which wonder-
 “ ful Things performed by him we are Witnesses,
 “ and likewise of his Crucifixion and Resurrection, that
 “ great Conquest over Death. But this Manifestation
 “ was not immediately made to all the *Jews*, but only
 “ to

“ to his Disciples, whom God had inclin’d to leave all
 “ and follow Christ ; and as he had chosen them to be
 “ Witnesses of all that Christ did when he was living,
 “ so he ordain’d them Witnesses of his Resurrection,
 “ giving them the Honour of eating and drinking with
 “ him after he rose from the Dead. And this God
 “ hath appointed us to publish, and to proclaim to all
 “ the World, that this crucified Christ is raised to
 “ God’s Right-Hand, to be Judge of all Men. This
 “ is he of whom all the Prophets foretold, that in him
 “ God would make a new Covenant with Mankind,
 “ of which this is the Sum, That altho’ Men were
 “ Sinners, yet upon receiving him, and embracing his
 “ Doctrine, they should by their Prayers offered to
 “ God in his Name obtain Pardon.” Whilst *Peter* was
 thus speaking, the Holy Ghost came down upon the
 whole Audience, and inspired them with Gifts and
 Graces, fitting them for several Conditions in the
 Church : Which was a wonderful Confirmation of the
 preceding Visions, and that Part of *Peter*’s Discourse
 concerning the taking off the Distinction of Preroga-
 tive between the *Jews* and *Gentiles*. And this more
 particularly affected the *Jews* that had received the Gos-
 pel, who seeing the Holy Ghost equally inspiring this
 Assembly were convinced, and praised God for this
 impartial Distribution of his Mercies. Then *Peter*, by
 way of Application of what he had before preached
 to this happy Congregation, says, “ There is no Scruple
 “ to be made of receiving these into the Freedom
 “ of the Gospel, altho’ they be *Gentiles*, since God
 “ by the immediate Descent of the Holy Ghost hath
 “ allowed them.” Upon which they were all baptized
 in the Name of the Blessed Trinity ; *Peter* at their ear-
 nest Request tarrying some time with them.

Before *Peter*’s Return from *Joppa* to *Cæsarea*, the
 Apostles and Disciples at *Jerusalem* had heard that the
 People of other Countries, who were not *Jews*, had
 embraced the Doctrine of Christ. And at *Peter*’s com-
 ing to *Jerusalem*, the *Jewish* Christians, that still kept
 constant to the Observation of the *Mosaical* Law of
 Circumcision,

Circumcision, of abstaining from unclean Things, and conversing with Men of any other Nation, accused *Peter* of too much Freedom in conversing with those who were not circumcised, and eating with them, which according to the Law of the *Jews*, was positively forbid. But *Peter* made his Apology, by giving them an exact Account of the whole Proceeding, with the Occasion of it; and at last draws this Conclusion from it: “ Since God hath been pleased to allow these *Gentiles* “ the same Privileges with us who have been his constant Discip’les, and since the Gift of the Holy “ Ghost, which is the Solemnity of our Mission and “ Apostleship, hath been likewise imparted to them, “ it must in me have been direct Disobedience to God, “ if I had declined receiving them into the Church, or “ refused to preach to and converse with them.” With this Account of *Peter*’s they were highly satisfied, and blessed God, who had communicated the same Mercy to the *Gentiles* which he had done to the *Jews*. But still the Disciples that were dispers’d upon the Persecution and Death of *Stephen*, preach’d the Gospel to the *Jews* only.

After this the Apostles sent *Barnabas*, a pious Man, indued with many excellent Gifts, to *Antioch*, where being highly pleased with the good Success the Gospel had been preached, advised them to continue stedfast to the Faith of Christ; and going from thence to *Tarsus* to find out *Saul*, they both returned to *Antioch*, where for the Space of a Year they resorted to the Place of publick Assemblies, instructing and confirming all that came. And those that had received the Faith of Christ being before called *Nazarites* or *Galileans*, were first of all in *Antioch* styled *Christians*.

About this Time some of the chief Men, that had the Gift of Prophecy, came by the Appointment of the Church at *Jerusalem* to *Antioch*; and one of them named *Agabus*, by Revelation from the Spirit of God, foretold, there should shortly be a very great Famine thro’ the whole World, which accordingly came to pass in the Reign of the Emperor *Claudius*; upon which the Christians in all Places, according to their Abilities,

ties, resolved to send Relief to the Christians in *Judea* in this time of Dearth, and sent it to be distributed to them that were in Want. This Liberality from other Parts of the Church was by *Saul* and *Barnabas* brought and put into the Hands of the (s) Bishops of *Judea*.

About this Time, being the forty-third Year of Christ, *Agrippa*, Grandson to *Herod* the Great, having obtained great Part of his Grandfather's Dominions, and so calling himself by his Name, resolved to persecute the Christians, especially the Apostles at *Jerusalem*, only to gratify the *Jews*. And in this Persecution *James* the Apostle, the Son of *Zebedee*, was beheaded by *Herod's* Command. Who seeing this cruel Fact pleased

(s) *Bishops*. The Word in the *Acts*, Ch. 11. v. 30. is *Presbyteroi*, *Elders*. It is here first met with in the Christian Church, and therefore will require explaining. Among the *Greeks* the Word *Elders* was used for Rulers and Old Men: Among the *Hebrews* it signified the same, denoting Dignity and Pre-
eminence in the Old Testament. Thus *Eliezer*, *Abraham's* Steward, is in *Gen.* 24. 2. called the *Elder* of his House. So the *Elders* of *Pharaoh's* House, *Gen.* 50. 7. are the Administrators of his House, and all *Egypt*. *Elders* likewise were one of the three Orders of the *Sanhedrim*, which consisted of *Elders*, *Scribes* and *Chief Priests*. And tho' this Title has been extended to a second Order in the Church, and is now only in use for them under the Name of *Presbyters*, yet in the Scripture-Times it belonged principally, if not only, to *Bishops*, there being no Evidence that any of that second Order were then instituted, tho' soon after, before the writing of *Ignatius's* Epistles, there were such instituted in all Churches. Of these first Apostolical Times, the Testimony of *Clemens Romanus*, in *Epist.* 1. ad *Corin.* is observable, *Christ* was sent from God, and the *Apostles* from *Christ*, and they went preaching the Gospel. They therefore preaching in the Cities and Countries, constituted their first Converts into *Bishops* and *Deacons* of those that should afterwards believe.

Agreeable to this is that of *Epiphanius*, l. 3. c. 1. When need required *Bishops* were constituted; but whilst there was no Multitude of Christians, there

were no *Presbyters* constituted (in our modern Use of that Word) but they contented themselves with a *Bishop* alone in every Place, and his *Deacons* to attend and minister to him. Accordingly *St. Paul* gives Direction to *Bishop Timothy* for the ordaining of Officers in the Church; he names *Bishops* and *Deacons*, but no second Order between them, 1 *Tim.* 3. 2. 8. and so to *Titus*, *Tit.* 1. 7. & 2. 1. And so in the Church of *Jerusalem* it is clear by Story, that *James* the Brother of our Lord, being soon after *Christ's* Ascension constituted *Bishop* of *Jerusalem*, the *Deacons* are the first that were added to them, *Acts* 6. From whence it will be sufficiently clear'd, that the *Presbyteroi*, or *Elders* here, are the *Bishops* of the several Cities or Congregations of Converts in *Judea*, to whose Care and Management this Collection of Alms during the Famine was trusted. And that this was an ancient Custom is plain from the forty-first Apostolical Canon, which says, *The Bishop shall have the Goods of the Church in his Power*, &c. But still to prove that by *Elders* in these Times were meant *Bishops*, *St. Chrysostom*, in 1 *Tim.* 4. Homil 13. By *Eldership* he means not (those that in his Days were called) *Presbyters*, but *Bishops*, for *Presbyters* did not ordain *Bishops*; and therefore *St. Peter*, 1 *Pet.* 5. 1. and *St. John*, 2 *John* 1. & 3 *John* 1. calling themselves *Elders*, it can be meant of no other than *Bishops*, because they ordained *Bishops* themselves, which Thing bare *Presbyters* could not do.

the bloody *Jews*, was resolved to prosecute this barbarous Way of Proceeding, and apprehended *Peter* also, about the time of the *Jews* Passover: Having imprisoned him he set a Guard of sixteen Soldiers over him, intending after the Passover to bring him forth to the *Jews*, and if they thought fit, to put him to Death. During *Peter's* Confinement the Church fail'd not to offer up their constant Prayers for his Preservation. And the Night before *Herod* intended to bring him to the Assembly, to have their Suffrage to condemn him, whilst *Peter* was sleeping, more securely under the Protection of Heaven than his double Chains and Guard, an Angel descended in a bright Cloud, which illuminated the Prison, and touching his Side, bid him rise. Upon which he waked, and found his fettered Limbs at liberty. Then the Angel bids him dress himself, and follow him. *Peter* in this joyful Disorder obeys, not knowing what was really done, but thought he had been in a Dream or Trance. The Prison being in the Suburbs, they passed the first and second Wards, where watch was kept every Night without the Gates; and at last they came to the Iron-Gate that led to the City, which opening to them of its own Accord they passed thro' it; and when they had gone thro' it into the Street, the heavenly Guide having carried his sacred Charge out of danger of the Guards disappeared, leaving *Peter* alone. By this time *Peter* was perfectly awake, and considering what had happen'd, he said to himself, *Now I am satisfied that God hath sent his Angel to deliver me from the Hands of Herod, and from the Expectation of the Jews.* And as he was ruminating on his miraculous Escape, he came to the House of *Mary*, a Place where many Christians at this time of Night met to pray, and were then performing their Devotions. *Peter* knocking at the Door, a Damsel named *Rhoda* came to know who it was, and hearing *Peter* answer, she, over-joy'd to hear the Voice of him whom she thought in Prison, runs into the House, and acquaints the Company that *Peter* was at the Door. They tell her she was mad: But she

she persisted in her first Report. Then they being moved with her constant affirming of it, and yet being confident that *Peter* was in Prison, thought she affirmed it from not knowing *Peter's* Voice, but from hearing mention of *Peter's* Name; and thereupon concluded, that tho' *Peter* himself could not be there, yet there was some (1) Messenger sent from him, who might mention his Name. But whilst they were thus debating among themselves, *Peter* continued knocking at the Door; and when they let him in, they were mightily surpriz'd to see him in Person. But lest their Joy might prove mischievous, and discover his Escape to the Neighbourhood, he beckon'd to them with his Hand to be silent, whilst he told them how wonderfully God had delivered him out of the Hands of his Enemies; and to shew the just Deference that was due to the Bishop of the Place, he bid them go and acquaint *James* with this good News, that it might be communicated to the rest of the Brethren; and immediately he parted from them, and went to a Place of greater Security, to avoid the Search he knew would of course be made among his Friends and Acquaintance; and therefore he went to *Cæsarea*, where he staid till the Noise of his Escape was over.

The next Morning, as soon as it was Day, the Soldiers missing their Prisoner were in the utmost Confusion, none being able to imagine which way he could escape; of which *Herod* having notice, he sends for the Guard, and strictly examin'd them: But they giving no Account of the matter, he commands them to be put to Death, imputing the Escape to their Connivance or Neglect.

At this time there was some Misunderstanding between *Herod* and the Inhabitants of *Tyre* and *Sidon*, against whom he was about to declare War. But they

(1) *Messenger*. The Word *Angel*, which by way of Excellence is put to denote the immortal Spirits attending on God, doth primarily, and in the common Use, signify a *Messenger*, and from thence only denotes those Spirits, because they are Messengers of God, employed by him: And consequently, 'tis as certain that it may signify here no

more than a Messenger from St. *Peter*; so it doth *Mat. 11. 10. Mark 1. 2. Luke 7. 27, &c.* And so the Angels of the Churches were not those immortal Spirits, *Rev. 1. 19.* but Messengers sent by the Apostles to several Churches, who were to do according to their Appointment.

dreading his Power, made interest to *Blasius*, *Herod's* Chamberlain, to intercede for them, and make up the matter, for they could not subsist without his Favour. Upon this occasion *Herod* appointed a Day to hear and determine the Business ; and being dressed in his Royal Robes, and seated on his Throne, he made a Speech to them. The fawning Croud thinking to ingratiate themselves, and please the Tyrant's Pride with flattering Applause, rend the Sky with their noisy Shouts, crying out, *He speaks more like a God than a Man.* *Herod* with secret Pride and Vanity assumes that Praise to himself which belong'd only to God. This accumulative Sin of Blasphemy added to his Persecuting, and other Sins, rendered him ripe for divine Vengeance, which immediately seizing him with inexpressible Torment in his Bowels, terminates in a swift Mortification, and depriv'd him of Life : A just Reward for affecting the nauseous blasphemous Flattery of the clamorous undiscerning Populace.

This Tyrant thus remov'd, the Gospel flourish'd and increased, new Converts daily thronging to be admitted to the Faith : And *Barnabas* and *Saul* having discharg'd their Trust in carrying the necessary Provision appointed for the Relief of the poor Christians at *Jerusalem*, and other Parts of *Judea*, return'd from thence to *Antioch*, taking with them *John*, surnamed *Mark*.

In that part of the Church which was at *Antioch* there were several eminent Persons of the Churches of *Syria*, who having appointed a solemn Fast, as they were performing their Office of Prayer to God, the Holy Spirit by some Afflation or Revelation commanded them to consecrate *Barnabas* and *Saul* to the Apostleship, to which God had already design'd them. In order to which they appointed another solemn Day of Fasting and Prayer, and by Imposition of Hands ordain'd them to the Work for which God had appointed them. Having thus receiv'd their Commission of the Holy Ghost by the immediate Appointment of God himself, they set out for *Seleucia*, and from thence sail'd to *Cyprus*, where in the City of *Salamis* they publicly preach'd the Gospel in the Synagogues of the *Jews*,
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having *John* surnamed *Mark* with them, whom they sent on any part of their Charge whither themselves could not go. From *Salamis* they travel'd thro' the Isle to *Paphos*, another City of *Cyprus*, where the Temple of *Venus* was. And here they met with *Barjesus* the (v) Sorcerer, who being intimate with *Sergius Paulus* the Proconsul, a prudent virtuous Man, and inclinable to receive the Faith, did all he could to divert him from the Conversation of these two Apostles. But (w) *Paul*, being in an extraordinary manner instigated by the Spirit of God, in a holy Rage, casting his Eyes on *Barjesus*, thus expressed his Abhorrence, ' O thou vile Sorcerer !
' like the Devil, by whom thou workest, thou art an
' Enemy to all Goodness ; wilt thou persist in Sorcery
' in defiance of the Faith of Christ, which comes arm-
' ed with a much greater Power of Miracles than those
' to which thou falsely pretendest ? Thou shalt soon see
' the Vengeance of Heaven upon thy cursed self ; for
' thou that perversely holdest out against the Light of
' the Gospel shalt lose thy Sight, which by the imme-
' diate Power of God shall be taken from thee for some
' time.' And immediately he was struck blind, imploring the Aid of some kind Hand to lead him. This Act of miraculous Blindness upon the Sorcerer convinced the Proconsul, and converted him to the Faith.

Having perform'd great Things, and converted many here, he with his Company, except *John*, who return'd to *Jerusalem*, went by Sea from *Paphos* to *Perga* in *Pamphylia*, and from thence to *Antioch* in *Pisidia*, where on a Sabbath-Day going into a Synagogue, they sat down ; and after the Lessons, one out of the Law, the other out of the Prophets, it being the Custom for

(v) Sorcerer. The Word *Elymas* in the *Arabian* Language signifies *knowing* and *skilful*, and is applied to those that know Things divine and human. So the Word *Magos*, with the *Greeks*, is the Title of their Wise-Men skill'd in the secret Learning, and whom we originally call *Magicians*.

(w) *Paul*. There are several Accounts of *Saul's* two Names : but the most probable of them is that of *Origen*,

in the Preface of the Epistle to the *Romans* ; where he saith, That *Saul* being a *Jew* born in a City of the *Romans*, had at his Circumcision two Names, *Saul* a *Jewish*, and *Paul* a *Roman* Name. And this is agreeable to the Form of Speech in *Acts* 13. 9. But *Saul*, who also is *Paul*, noting him to have had two Names at once, and not to have changed one for the other.

the *Jewish* Doctors to expound and apply some Part of the Scripture for the Instruction of the People, the chief Persons of the Assembly who were present sent to *Paul* and his Companions, to know whether they were prepared for that purpose. Whereupon *Paul* laying hold of this Opportunity, and beckoning with his hand for silence, thus addressed himself to the Congregation:

‘ Attend ye Men of *Israel*, and all you that fear God :
 ‘ For it was your God, the God of *Israel*, that chose
 ‘ *Abraham*, and promis’d to bless and multiply his Seed,
 ‘ and accordingly perform’d it, increasing them to a
 ‘ very great Number, even at a time when they were
 ‘ Slaves in a strange Land, from which he in a miracu-
 ‘ lous manner deliver’d them : And for forty Years,
 ‘ tho’ they murmur’d and rebell’d against him, treat-
 ‘ ed them with much Tendernefs and paternal Care,
 ‘ destroying seven Nations in the Land of *Canaan*, to
 ‘ make room for them. After that, for the Space of
 ‘ four hundred Years, he furnish’d them with able and
 ‘ valiant Generals to fight their Battels ; which sort of
 ‘ Government lasted till *Samue*’s time, who being a
 ‘ Prophet ruled them in God’s Name and Stead for a-
 ‘ while : Of whose peaceful happy Reign being weary,
 ‘ they desired a King to march before them ; upon
 ‘ which God gave them *Saul* the Son of *Kish*, who go-
 ‘ vern’d them two and forty Years : And when God in
 ‘ his Displeasure had removed him, he gave them *Da-
 ‘ vid* to be their King, who God promis’d should rule
 ‘ his People after his own Will. From this Man’s Pos-
 ‘ terity, as he promis’d, did *Jesus* descend, appointed
 ‘ by God to be the Lawgiver and Judge of the World,
 ‘ to rule and govern all, and fight their Battles against
 ‘ Sin and Satan. And as *John* preached Repentance
 ‘ in order to Baptism, he renounc’d being the *Messias*,
 ‘ telling them he was but his Forerunner, and that he
 ‘ should shortly come himself and preach among them ;
 ‘ and that for his own part he was not worthy to be one
 ‘ of his Disciples. And now, Brethren and Country-
 ‘ men, this Gospel, which Christ brought into the
 ‘ World, is sent to be proclaim’d and made known to
 ‘ you.

‘ you. For the *Sanhedrim* and People of *Jerusalem* that
‘ then was, notwithstanding the Prophecies which fore-
‘ told his Coming, the many Miracles he wrought,
‘ and the general Good he did among them, adjudg-
‘ ed him to Death, and so in some manner fulfilled the
‘ Prophecies which they would not then understand.
‘ And tho’ he was perfectly innocent, no capital Ac-
‘ cusation being brought against him, yet by Clamours
‘ and Threatnings they never ceased importuning *Pi-*
‘ *late* till they crucified him. And when they had
‘ fulfilled the Scripture concerning him, by exerting
‘ their Malice thus against him, they took him from
‘ the Cross, and burying him in a Sepulchre, they set
‘ a Watch to guard it, and prevent his Resurrection.
‘ But after all their Vigilance God raised him from the
‘ Dead. Forty Days after this he continued upon
‘ Earth, and was seen several times to converse with
‘ his Disciples, and others, who from the Beginning
‘ had attended on him, and who do now testify the
‘ Truth of all these Things to the *Jews*. And the Sub-
‘ ject of this Gospel which we preach to you, is the
‘ Promise made to our Fathers, which God hath now
‘ fulfilled in raising Jesus from the Dead. Of which
‘ also that in the second *Psalms* was a Prophecy, when
‘ to *David*, after his Persecution, it was said, *Thou art*
‘ *my Son, this Day have I begotten thee*; that is, Set him
‘ upon his Throne, and gave him the Title of greatest
‘ Dignity, which is the Title of a King. To the
‘ same purpose also that God should not only raise him
‘ from the Dead, but also secure him never to die any
‘ more, are those two other Prophecies; one of *Isaiab*
‘ 55. 3. *I will give you the sure Mercies of David*: The
‘ Expression of an everlasting Covenant, spoken lite-
‘ rally to the People of *Israel*, that God would perpe-
‘ tuate to them the Mercy promised to *David*, that of
‘ giving one of his Seed to sit on his Throne; but here
‘ accommodated to Christ, that tho’ he were cru-
‘ cified, yet he should rise again, and never die any
‘ more. And to this most clearly belongs that other
‘ Prophecy of *David*, *Psalms* 16. 11. *Thou shalt not suffer*
‘ *thine*

MATTHEW CHAP. XXVI.⁴⁶
Judas Iscariot receiveth the thirty pieces of Silver.



ST MATTHEW 26.^{260.} Verse 14. 15.

*Judas said unto them, what will ye give me
and I will deliver him unto you? And they co-
venanted with him for thirty pieces of Silver.*

‘ *thine Holy one to see Corruption.* Which Words cannot
 ‘ be applied personally to *David*, because he having
 ‘ lived his Term of natural Life, died and never rose
 ‘ again, but his Body putrefied in the Earth. But he
 ‘ in whom that Prophecy was compleatly fulfilled, be-
 ‘ ing sent by God into the World and crucified, and by
 ‘ the Power of God raised from the Dead, never putre-
 ‘ fied at all, but ascended into Heaven. This there-
 ‘ fore, Brethren, is the Message which we bring, the
 ‘ Gospel that we preach unto you is that of Christ the
 ‘ Messias, who by his Death hath reconciled God to
 ‘ all penitent Believers, and by his Life and Doctrine
 ‘ taught us a way wherein we may obtain Pardon of
 ‘ Sin, such as was not to be found in the *Mosaical* Law.
 ‘ And whosoever receives and obeys him, shall certain-
 ‘ ly be freed and purged from the Wrath of God, and
 ‘ the Punishments which attend Sin in another World ;
 ‘ from which the Law of *Moses* could not, with all its
 ‘ Ceremonies, Washings, and Sacrifices, purge or
 ‘ cleanse any. You are therefore nearly concern’d to
 ‘ take care, that by your obstinate rejecting this Way
 ‘ of Salvation, now preach’d and confirm’d from Hea-
 ‘ ven by God’s raising Jesus from the Dead, you do
 ‘ not bring a remarkable Destruction on your selves, in
 ‘ the same manner as it fell on the *Jews* from the *Chal-*
 ‘ *deans*, as a just Punishment for their despising the
 ‘ Mercies of God, and going on impenitently in their
 ‘ Sins against all the Messages sent them by the Pro-
 ‘ phets ; and by thus doing you will cause the Gospel to
 ‘ be removed from you to the *Gentiles* : A Thing which
 ‘ will soon come to pass, both in respect of your losing
 ‘ the Benefit of having the Gospel preached to you,
 ‘ and of the *Romans* coming and destroying you ; tho’
 ‘ so incredible to you, that ye will not believe it, when
 ‘ the News of it shall come to you by them that see it
 ‘ done.’ *Paul* having ended his Sermon, as he was
 going out of the Synagogue, the Profelytes, or pious
 Persons that were of Heathen Birth, desired to hear
 more of this Subject the next Sabbath.

The Assembly being broke up, severals of the *Jews* that believed, and Profelytes followed *Paul* and *Barnabas*, who preached to them, and by way of Exhortation confirmed them in the Faith of the Gospel. The next Sabbath the People came in great Crouds to hear the Apostles, they being desired the Sabbath before to pursue their Discourse. With this Expectation then all that could came to the Synagogue, which seeming tumultuous, the chief of the *Jews* grew horribly enraged, not only opposing *Paul's* Preaching, but treating them with very ill Manners and foul Language.

But these Contumelies and Reproaches neither affected nor discourag'd the Christian Heroes, who openly declar'd, That now they had perform'd their Charge from Christ, of preaching the Gospel first to the *Jews*, before they applied themselves to the *Gentile* World. ' But, said they, since ye *Jews* behave your selves so
' obstinately and perversly, that you become utterly
' unworthy and incapable of any Benefit by the Gos-
' pel, we are now by Appointment to leave you, and
' preach to the *Gentiles*. For this was the Direction
' of God, that Christ being preach'd to the *Jews* first,
' and being rejected by them, should be preached to
' all other People of the World ; and this is the Sum
' of that old Prophecy of *Isaiab* 49. 6. *Thou shalt*
' *be for Salvation to the Ends of the Earth.*' When the *Gentiles* heard, that this Pardon of Sins, and Salvation by Christ was allowed them, they rejoiced, and blessed the Name of God for this glorious Mercy of his revealed in the Gospel ; and all they that had any Care or Thought of the Life to come, received the Doctrine of Christ thus preached to them. And the Gospel was preached and embraced by all the Inhabitants there, except some of the *Jews*, who exasperated some of the Female Profelytes, those of Quality, and the Governors of the City. But the Apostles seeing their Obstinacy, used that fatal (x) Ceremony appointed by Christ in this Case, thereby foretelling the

(x) Ceremony. *Viz.* Shaking the Dust off their Feet,

Destruction

Destruction which would soon overtake them: and leaving them in this desperate State, with Curses hanging over their Heads, they went to *Iconium*. And all the Christians were filled with spiritual Joy at what they thus performed, and went on zealously in their Duty.

Whilst these two courageous Champions of the Church Militant preached the Gospel at *Iconium*, they so powerfully convinc'd the People, that great Numbers both of *Jews* and *Gentiles* received the Faith. But the refractory unbelieving *Jews* incensed the unconverted *Gentiles* against the Apostles and their Converts. And here they tarried some time, preaching the Gospel in their publick Assemblies; and God added his Testimony to their Preaching, by enabling them to work Miracles. But notwithstanding the mighty Interest and Prevalence they had over the Minds of those that were piously inclin'd, the Infidel *Jews* had made a great Party against them, insomuch that the Multitude were divided, some holding with the *Jews*, and others with the Apostles. But the Apostles hearing there was an Attempt designed upon them, to prevent the Mischief which so great a Concourse of People must necessarily occasion, and to preserve themselves from the Danger that threatned them, they privately withdrew from *Iconium*, and fled to *Lystra* and *Derbe*, Cities of *Lycaonia*, and to the Country thereabout; where they preached the Gospel. And whilst they were at *Lystra*, a happy Opportunity presented both for the Promulgation of the Gospel, and the Conversion of a People wholly devoted to *Paganism*. A poor Cripple, lame from the Hour of his Birth, being one of the Apostles Auditors, is particularly observed by *Paul*, who looking earnestly upon him, and either by his Words, overheard by *Paul*, or by his own discerning Spirit, perceiving that he believed they were able to cure him, *Paul* speaking to him, loud enough to be heard by the rest of the Assembly, said, *Stand upright on thy Feet*; and by the bare speaking of the Word his Feet were made so strong, that he leaped

ed and walked. When the People saw what *Paul* had done, they concluded that this Miracle could not be done, but by the immediate Presence of a Deity ; and therefore running about in great Confusion, they cryed out, That the Gods had put on human Shape, and come down among them. And *Barnabas* they look'd on as *Jupiter* the supreme God, and *Paul* as *Mercury*, the Interpreter of the Will of the Gods, because he spoke more than *Barnabas* did. But as soon as this Miracle came to the Ear of the Priest of *Jupiter*, the President of their City, they came to the Place where *Paul* and *Barnabas* were, bringing Oxen with Garlands on their Horns, intending to offer Sacrifice to them. But the Apostles abhorring such Blasphemy, rent their Garments in detestation of it, saying, *Sirs, Why do ye these Things ? We are but Men ourselves, subject to the Passions of human Nature like you, and are come to debort you from these Idolatries, and to persuade you to the Service of the living God, who made Heaven and Earth, and all Things therein : who in times past left the Gentiles to their own blind Worship, but sufficiently at the same time evidenced himself to them by the great Blessings of temporal Things, in bestowing fruitful Seasons, the particular Acts of his Power and Bounty, to dissuade them from their Impieties.* These Arguments, tho' so pressingly urg'd by the Apostles, could scarce restrain them from sacrificing. But whilst *Paul* and *Barnabas* were labouring the Recovery of these poor Ido'aters, some infidel *Jews*, that came from *Antioch* and *Iconium*, fearing this People should be persuaded to the Truth, instigated the giddy Multitude to join with them against the Apostles, and easily prevailing, they in a tumultuous manner threw Stones at them, and *Paul* falling, they believ'd they had kill'd him ; in which Condition they dragg'd him out of the City as a dead Man. But as the Christians there came piously to inter *Paul*, he rose up, and went privately with them into the City ; and the next Day *Barnabas* and he went to *Derbe*, where having preached the Gospel, and converted many to the Faith, they return'd to *Lystra*, *Iconium*, and *Antioch*, in which
Places

Places they confirm'd those they had before baptiz'd, and exhorted them to Perseverance, telling them that they must suffer many Tribulations before they could arrive at Heaven. And when they had consecrated Bishops for them in every Church, by Fasting, Prayer, and Imposition of Hands, they took their leave of them, recommending them to the good Providence of Christ, whose Faith they had received. And after they had passed thro' *Pisidia* they came to *Pamphylia*, and having preach'd the Gospel in *Perga*, they went to *Attalia*, and thence they came by Sea to *Antioch*, from whence they set out upon this holy Expedition. And when they had assembled the Church, they gave an Account of the Embassy, how it had pleased God, that by their preaching to the *Jews* in the *Gentile* Cities, many *Gentiles* had received the Faith. In which Place they abode with the Disciples a long time.

And here some converted *Jews*, who, tho' they believed in Christ, yet thinking themselves bound to the Observation of the whole *Mosaical* Law, told the *Gentile* Profelytes, that they must submit to the whole Law, and be circumcised, or else they could not be saved. This *Paul* and *Barnabas* oppos'd, and the Question being undecidable among themselves, they appeal to *Jerusalem*, the Metropolis of *Syria* and *Antioch*, and send *Paul* and *Barnabas* thither, for the Determination of this Question. And the Church bore the Charges of their Journey. As they pass'd thro' *Phenice* and *Samaria*, they told them the great Cause of this their Journey, and all the Christians were glad that this Question was like to be determin'd. When they came to *Jerusalem* they were kindly received, especially by *James* the Bishop of *Jerusalem*: and declaring the great Success God had given to their preaching among the *Gentiles*, they inform'd them of their Message, how that when the *Gentile* Profelytes, or others uncircumcised came into the Faith, some judaizing Christians, of the Sect of the Pharisees, said, that such of the *Gentiles*, as came into the Faith of Christ, were oblig'd to receive Circumcision. Hereupon they met in Council

cil to deliberate about this Question. But *Peter*, to whom God by Miracle had determin'd it before, thus address'd himself to the Council : ' It is well known to
 ' you all, that some time since God made choice of
 ' me first to preach the Gospel to the *Gentiles*, parti-
 ' cularly to *Cornelius* and his Family : And God, that
 ' knew the Sincerity of their Hearts, testified that
 ' they were acceptable to him and fit to be baptized,
 ' bestowing the Gift of the Holy Ghost upon them, as
 ' he had before upon us, making no difference between
 ' us and them. By this one Act of God to them, it is
 ' plainly already determin'd ; why then do ye press
 ' this Thing so contrary to the Will of God, and im-
 ' pose upon the *Gentile-Converts* the Performance of
 ' the *Mosaical* Law, which belonged not to them, and
 ' which we *Jews* were so far from being able to per-
 ' form, that we could not be justified by it ? For thro'
 ' the great Mercy of God, 'tis by the Gospel we ex-
 ' pect Salvation and Justification, thro' Faith and
 ' Obedience to Christ, and not by Observation of the
 ' *Mosaical* Law. Whence it is plain, that if the *Gen-
 ' tiles* believe, they have the same way to Salvation
 ' as we.' Then *Paul* and *Barnabas*, in Confirmation
 of what *Peter* had said, declared what Miracles God
 had done by them in the Conversion of the *Gentiles*,
 which was another Argument and Testimony from
 Heaven, that no difference ought to be made between
 the *Jews* and *Gentiles*. Then the whole Council ex-
 pecting *James's* Determination, as Bishop of *Jerusalem*,
 and President of the Council, he stood up and spake :
 ' Men and Brethren, *Peter* hath sufficiently demonstra-
 ' ted, that it was the Will of God (as in the case of
 ' *Cornelius*) that the *Gentiles* should without Scruple
 ' have the Gospel preached to them, and be baptized.
 ' And this is agreeable to what hath been foretold by
 ' the old Prophets, for they are the Words of God by
 ' *Amos* 9. 11, 12. *In the latter Days I will return, and
 ' build up the Tabernacle of David, which is fallen down,
 ' and I will build again the Ruins thereof, and will set it up ;
 ' that the Residue of Men might seek after the Lord, and all*
 ' the

‘ *the Gentiles who call upon my Name, saith the Lord,*
‘ *who do all these Things.* This, tho’ not actually ful-
‘ fill’d in these latter Days, was yet foreseen and deter-
‘ mined by God long ago, and accordingly thus fore-
‘ told thro’ Revelation from God by that Prophet.
‘ Therefore it is my Conclusion and Determination,
‘ That we should not compel them to be circumci-
‘ sed, who from *Gentiles* turn Christians, but content
‘ our selves if they believe. For we that are *Jews*
‘ need not fear, that this will bring a Contempt upon
‘ *Moses* or the Law of the *Jews*, since the contrary
‘ appears by the Christian Practice; even where those
‘ Profelytes of the *Gentiles* are, the Books of *Moses* are
‘ continued among them, being read in the Synagogue
‘ every Sabbath-Day, to signify their Respect to the
‘ Law.’ The Business being thus determin’d, by the
Consent of all to the Sentence of the Bishop of *Jerusa-*
lem, the next Thing was to choose some Bishops of
Judea, that were present at this Council, to go along
with *Paul* and *Barnabas* to *Antioch*; and they pitched
upon *Judas* surnamed *Barsebas*, and *Silas*, two (y)
Bishops of several Churches in *Judea*. And then they
put their Decree into the Form of an Epistle in these
Words: ‘ The Apostles, Bishops of *Judea*, and the
‘ whole Society of Christians in *Jerusalem*, salute the
‘ Church of the *Gentiles* which is in *Antioch*, *Syria* and
‘ *Cilicia*. We having received an Account, that some
‘ of the Judaizing Christians who went from hence
‘ endeavoured to subvert you, and carry you to a
‘ groundless new Doctrine of the Necessity of all
‘ Christians being circumcised, they having no In-
‘ structions from us so to do, we have decreed in
‘ Council to send two of our own Bishops to accom-
‘ pany *Barnabas* and *Paul*; Persons that have in

(y) *Bishops*. The Greek Word calls them *Hegoumenoi*, *Governors*, our Trans-
lation, *Chief*, *Acts* 15. 22. from whence
it may safely be resolved, that they
were Persons intrusted with the Power
of Bishops in particular Churches of
Judea, and so Members of the Coun-
cil at *Jerusalem*. They are likewise,

ibid. v. 32. called *Prophets*; and when
it is said, that there were at *Jerusalem*
Apostles and Elders, *Presbyteroi* signi-
fies not the Presbyters of *Jerusalem*, but
Bishops of *Judea*, and of *them* are those
two who are mention’d here; *Prophets*
and *Presbyters* are those that in particu-
lar Churches acted as Bishops.

‘ preaching

‘ preaching the Gospel behav’d themselves with all
 ‘ Sincerity, and hazarded their Lives for the Service
 ‘ of Christ. With these we have set *Judas* and *Silas*,
 ‘ that they may tell you by Word of Mouth, more at
 ‘ large what we write in short. For we having pray-
 ‘ ed to God to send his Holy Spirit to abide among
 ‘ us, and lead us to all Truth, have determin’d that
 ‘ the *Gentile* Christians shall not be oblig’d to Circum-
 ‘ cision, or other Judaical Observances, or to any more
 ‘ than those few Things that have among the *Jews*
 ‘ been required of all (y) Profelytes of the Gate; that
 ‘ ye abstain from Meats offer’d to Idols, and from
 ‘ Blood, and from Things strangled, and from Forni-
 ‘ cation: Which Things, if ye shall observe, there
 ‘ will be no more of the *Mosaical* Law required of you,
 ‘ particularly Circumcision shall not. Farewel.’ The
 Council having dismiss’d them, they hasten to *Antioch*,
 where calling the Church together, they presented the
 decretal Epistle to them in the Presence of the whole
 Congregation: Which when they had read, they very
 much rejoiced at the Approbation of their Practice by
 the Apostles. And these two Bishops, *Judas* and *Silas*,
 being endued with a Prophetick Spirit, able to expound
 and interpret the Scriptures, exhorted and confirmed
 the Believers in the Faith. And after some stay at
Antioch they took their leave, receiving the Prayers and
 Thanks of the Brethren. But *Paul* and *Barnabas* con-
 tinued at *Antioch*, instructing them that had received
 the Faith, and revealed it to them that had not, and
 so did also other Disciples.

A few Days after *Paul* desired *Barnabas* to accom-
 pany him in visiting those Cities where they had be-
 fore preached, to see how they had advanced in the
 Knowledge of Christ, and confirm them. To which
Barnabas consented, but would have *John Mark* go
 with them; which *Paul* did not approve of, because
John Mark had left them, when he went from *Pamphy-
 lia*, and had not accompanied them constantly in preach-

(y) *Profelytes*. That is, of all Gen- to come into their Temple to worship
 tiles that were in any sort permitted God.

ing the Gospel. Upon which *Paul* and *Barnabas* parted ; *Barnabas* taking *Mark* with him, took Shipping for *Cyprus*, and *Paul* choosing *Silas*, went to *Syria* and *Cilicia*. And whilst they sojourn'd at *Derbe* and *Lystra*, they met with a certain Disciple named *Timothy*, whose Father was a *Greek*, but his Mother an *Hebrew*. He was in great Esteem among the Christians of *Lystra* and *Iconium* ; and when *Paul* had a little conversed with him, he found him a valuable Person, and one that would be highly useful and serviceable in propagating the Gospel. *Paul* therefore chose *Timothy* to accompany and assist him in Preaching, and causing him to be (z) circumcised for the Satisfaction of the *Jewish* Converts, who knew his Father to be a *Greek*, he took him along with him. And as they travelled from Place to Place, they delivered the Decrees of the Council of *Jerusalem* to be kept as a sacred Record ; by which they confirm'd the Churches, and every Day converted many to the Faith of Christ. After they had gone thro' *Phrygia* and *Galatia*, they were by Revelation forbid to preach the Gospel in *Asia*, and coming over against *Mysia*, intending to pass by *Bitlynia*, the Spirit again by Revelation forbid them : And therefore passing by *Mysia* they came to *Troas*, where in the Night there appeared to *Paul* a Vision of a Man of *Macedonia*, that stood and prayed, saying, *Come over to Macedonia and help us*. From which *Paul* concluding it to be the immediate Call of God to him, to go and preach the Gospel there, he parted from *Troas*, and with his Companion sailed directly to *Samothracia* ; the next Day to *Neapolis*, and from thence to *Philippi*, a Metropolis of one Part of *Macedonia*, and a *Roman* Colony. Here they staid some Days ; and going out of the City, by a River's Side they saw an Oratory, to

(z) *Circumcised*. St. *Paul* order'd *Timothy* to be circumcised, to gratify the *Jewish* Christians, who would not permit him to preach : The Reason of which was, because the Proselytes of the Gates, or uncircumcised, were not permitted to come into the same Court of the Temple with the *Jews* ; and if

Timothy had gone into that Court with them, the *Jews* would not hearken to him, or benefit by his Preaching, having a special Aversion to such. And therefore *Paul* had him circumcised. His Father being a *Greek*, and consequently his not being circumcised in his Childhood was known to all.

which certain Religious resorted to pray ; and going into it, they found many Women assembled, to whom *Paul* preached the Gospel. Of the Number of these Religious was *Lydia*, an Inhabitant of *Thyatira*, and Profelyte of the *Jews*, who with her whole Family, having received the Faith, was baptiz'd ; and being desirous of improving by their Preaching, she earnestly importun'd *Paul* and his Company to take up their Abode in her House, to which they consented. And one Day as they were going to the Oratory to Prayer, there met them a young Maid that had a prophetick Spirit by being possess'd with some Devil, which spake from her, by which telling strange Things, whether future or otherwise, she had gain'd her Masters much Money. This Maid followed *Paul* for several Days, crying out, *These are the Servants of the most high God, who shew us the Way of Salvation.* And at last in Pity to the Wretch, he said to the evil Spirit that possessed her, *In the Name of Jesus Christ I command thee to come out of her.* And the same instant he left her. But when her Masters saw that by this Miracle all Prospect of farther Gain by her Divination was gone, they apprehended *Paul* and *Silas*, and brought them before the Magistrates, complaining, that these *Jews* occasioned a great Disturbance in the City, teaching a Religion contrary to theirs, and prohibited by the *Roman* Laws, which allow'd the Practice of no Worship, but what was approved by the Senate. Upon this a great Tumult arose, and the Magistrates ordered them to be (a) scourg'd, first rending off their Clothes ; which having done without any Pity or Remorse, they committed them to Prison, strictly charging the Jailor to keep them safe ; who immediately put them in Irons, and secured them in the strongest Apartment of the Prison. But notwithstanding this cruel Treatment and close Confinement, these blessed Confessors,

(a) *Scourged, &c.* Among the Rites of Scourging, this of rending or tearing off the Garments was one. Both Hands were tied to a Pillar on each Side, then the Lictor or Officer of the Synagogue, takes hold of the Garments, not caring whether he tear, or strip them off, till the Criminal's Beast was quite uncovered. And this was agreeable to the *Roman* Custom.

full of heavenly Tranquillity and inward Peace, spend their Midnight-hours in Prayers and Praises to him that thought them worthy of suffering these cruel Indignities for his Name. Whilst they thus enjoy'd themselves in these celestial Rhapsodies, the Earth began to tremble, the very Foundation of the Prison shook, the Prison-Doors flew open, and every Prisoner's Chains dropt from him. The Jailor waking with the Fright, and seeing the Prison-doors open, concludes a Mutiny had happen'd in the Jail, and that all the Prisoners had escap'd; and thinking with himself that this would be imputed to his Neglect, and be of fatal Consequence to him, in despair drew his Sword with design to kill himself: Which *Paul* happily prevents, telling him his Prisoners were all secure. Then calling for a Light, he came trembling into the Presence of the Saints, and prostrating himself before them, begging Pardon for the severe Treatment they had receiv'd from him, he intreats them to instruct him in the Way of Salvation. They rejoicing at this miraculous Addition to the Family of Christ, readily tell him, that receiving the Doctrine of Jesus Christ, and living according to it, was that which was required of him and his Family; and having preached it to him, they baptized him and all that belong'd to him. Then applying Medicines to their wounded Bodies, he brought them in a Refreshment of Victuals, rejoicing in his happy Conversion. The Magistrates, having scourged and committed *Paul* and *Silas* in an unwarrantable tumultuous manner, began after to consider what they had done; and upon mature Debate, to prevent being called to account for this rash Proceeding, they sent to the Jailor to discharge the Prisoners, thinking their Joy for their Liberty might stifle their Resentment. The converted Jailor thought this would be welcome News to his Prisoners, and tells them they were at liberty to go where they pleased; and taking his leave, wishes them well. But *Paul*'s Resentment would not put up the Abuse thus, telling the Jailor, ' They have shamefully ' and in publick abus'd us, who are *Romans*, without ' Trial

‘ Trial or shewing Cause, and after this committed us
 ‘ to Prison, and do they think this private Discharge
 ‘ shall serve Turn? No, they shall come and give us
 ‘ Satisfaction for this publick Affront, and discharge
 ‘ us openly.’ The Officers acquaint the Magistrates
 with *Paul’s* Resolution; who hearing that they were
Romans, knew they could not answer it to the Gover-
 nor, and therefore were glad to come in Person to the
 Prison, where giving them fair Words, they desired
 them to be gone, that no more Words might be made
 of the Matter. And from the Prison they went to
Lydia’s House, where having spent some time in con-
 firming the Christians, they left *Philippi*.

After they had pass’d thro’ *Amphipolis* and *Apollo-
 nia*, they came to *Thessalonica*, another Metropolis of
Macedonia, where there was a Synagogue of the *Jews*;
 into which *Paul*, according to his usual Custom, en-
 tered, and during three successive Sabbaths, preached
 out of the Scriptures, that Christ must of necessity be
 the *Messias* promis’d to the *Jews*. Upon which some
 of them receiv’d the Faith, and associated with *Paul*
 and *Silas*, besides several *Greek* Profelytes and Women
 of Quality. But the Infidel *Jews* opposing them all
 they could, got together some (b) Officers belonging
 to the Court of Judicature, and in a tumultuous man-
 ner beset *Jason’s* House, where searching for *Paul* and
Silas and not finding them, they resolve to be reven-
 ged on some Body, and therefore seize *Jason* and some
 of the Brethren, and carry them before the Officers
 of Justice; complaining that these Men who had fill’d
 the World with (c) Disorder and Confusion, were en-
 tertain’d by *Jason*; and that they preach’d Doctrine

(b) Officers, &c. The *Agorai* of the *Greek* can have no relation to the *English* Version, which calls them *Leud Fellows*, nor much to the *Vulgar*, except they mean by *Agorai*, the circumforaneous Lawyers, not those of the *Forum*; for they translating the *Greek*, *De vulgo viros quosdam malos*, certain wicked Men of the common People, must mean the coarser Mob. But the Word without any Periphrasis plainly signifies

belonging to a Court of Judicature; and by it possibly in this Place might be meant some of those that used to summon the People to Assemblies upon extraordinary Occasions; and perhaps such as this might seem to them to be.

(c) Disorder, &c. The *Greek* Word *Anastatosantes* is very oddly turn’d in our Translation, by rendring it to turn it upside down. See *Acts* 17. 6.

quite contrary to *Cæsar's* Authority over us, declaring one Jesus to be their King. The Magistrates knew not well what to do in this Case, being tender of obliging either the *Jews* or *Romans*; and therefore taking Security of *Jason* for himself and his Companions, they dismiss'd them. But being concern'd for *Paul's* Safety, by Night they sent him and *Silas* to *Beræa*, where they going straitway into the Synagogue met with a sort of People ingenuous and mild, vastly differing from the rude and ungentle People of *Thessalonica*; for they cheerfully embraced the Faith, and spent their Time in reading the Scriptures, observing whether what *Paul* taught was agreeable with what the Scriptures say of the Messias. Many therefore of those *Jews* received the Faith, as likewise many *Gentiles* of the better Sort, both Men and Women. Now when the *Jews* of *Thessalonica* heard that *Paul* preached the Gospel at *Beræa*, they pursued him thither, resolving he should not rest within reach of them. To secure him therefore from their Malice, and to elude the Persecutors, the Christians there sent *Paul* towards the Sea-side, as if he meant to take Ship, whereas he intended to go to *Athens* a-foot; but *Silas* and *Timothy* were left behind, and were order'd quickly to follow.

Whilst *Paul* waited for his Company at *Athens*, he with great Emotion of Spirit saw the City (*d*) wholly given to Idolatry: For which Reason he not only preach'd in the Synagogue to the *Jews* and Profelytes, but in other Places of Concourse he took occasion to make known the Christian Doctrine to all the Heathens he met. Some learned Men of *Athens*, both (*e*) *Epicureans* and *Stoicks*, seeing *Paul* so ready to engage in Dispute with every one, undertook him: but not understanding him, some cried, he was a prating babbling Fellow; others, that he came to discover some strange God to them, because he frequently mentioned Jesus

(*d*) *Wholly*. That *Athens* was so, appears from the Number of Idols there, being more than in all *Greece* besides. (*e*) *Epicureans*. There were two contrary Sects of Philosophers at *A-*
thens, the *Epicureans*, who denied Providence, and the *Stoicks*, who maintain'd Fate, but denied all Freedom of Will.

and the Resurrection. After this they brought him to (f) *Areopagus*, and examined what new Religion it was he taught; for all that they had hitherto heard, was new and strange, and there they desired to have a full Account of all. *Paul* being brought before the Magistrates in *Areopagus*, said, ‘ I perceive, O *Athenians*, that ye have a great Number of Idols; for as I passed by and saw your superstitious Devotions, I found an Altar with this Inscription, (g) *TO THE UNKNOWN GOD*. This God therefore whom you acknowledge not to know, yet profess to worship, is he whom I preach, the invisible God of Heaven and Earth, who cannot be contain’d in Temples of Man’s making; nor can any Image made by Man be a proper Instrument of his Worship, he being so far from wanting our Help, that it is he that gives to all their Life, and all that they have. And from one Man, he hath made a whole World of Men, appointing Times and Places in great order; and the End of all this is, that they should seek after their Creator and worship him, who is indeed near every one of us, even as the Soul that animates us: For our Life, Motion, and Subsistence are wholly thro’ him, according to that which one of your own Poets hath said. God therefore being our Creator, we cannot in reason suppose him to be the Work of our Hands, such as a Piece of Gold or Silver, or a Stone graved. This Time of Ignorance hath lasted long; but now God calls you all to Repentance, having determin’d the Way by which all the World shall be

(f) *Areopagus*. In *Athens* their *Areopagus* was their Senate or standing Court of Judicature, by whose Laws and Orders any new Gods were received among them; and therefore as soon as they conceived *Paul* was a Promulger of new strange Deities, they bring him to the *Areopagus*, to have him examined what Gods they were that he thus preached, *Acts* 17. 19. But a little farther, *ibid.* v. 22. this *Areopagus* is unjustly called *Mars-hill*, it taking its Name from the Causes tried there, *viz.* Murders, for which *Ares* is often us’d.

(g) *Unknown God*. There are many Stories about this Inscription; but it is most probable it proceeded from their Hospitality towards the Men that occasion’d it; for they were as ready to receive any strange God to their Worship, as they were to entertain Strangers. And this is plain from the whole Inscription, of which this is but part; which runs thus, *To the Gods of Europe, Asia and Africk, and to one strange one, which they knew not.*

‘ judged,

‘ judged, that is, by receiving or refusing the Faith
 ‘ of Christ ; who being raised from the dead, is offer-
 ‘ ed to all Men to believe in.’ When they heard him
 mention the Resurrection, the *Epicureans* especially,
 who denied all future Life, fell a laughing at him :
 Others said, we will hear thee about this another time ;
 and so *Paul* left them. But there were some that be-
 lieved and associated with him, particularly *Dionysius*
 one of the Senators, or Judges in *Areopagus*, and his
 Wife *Damaris*, with some others.

From *Athens* *Paul* departed to *Corinth*, where he
 found a certain *Jew* named *Aquila*, born in *Pontus*, late-
 ly come from *Italy* with his Wife *Priscilla*, because the
 Emperor *Claudius*, toward the latter end of his Reign,
 made an Edict to banish the *Jews* from *Rome* and *Italy* ;
 and finding that *Aquila* was brought up to the same
 (b) Trade in which he was when young instructed, he
 took up his Quarters with him, and wrought with him
 in the Trade of Tent-making. But every Sabbath he
 preached in the Synagogues of the *Jews*, labouring to
 convince both *Jews* and *Greeks*.

By this Time *Silas* and *Timothy* were come from *Ma-
 cedonia* ; and *Paul* being very much troubled at the Ob-
 stinacy of the *Jews*, did his utmost to persuade them to
 the Belief that Jesus was the Messiah ; but when they
 not only opposed him, but treated him contumeliously,
 he not only us’d that ordinary Ceremony of Shaking
 his Shoes or his Garments, noting thereby their Un-
 worthiness of having the Gospel farther preach’d to
 them, and the sad Consequences that attend Obstina-

(b) Trade. It was a great Maxim
 and Principle among the *Jews*, That
 he who teaches not his Son a Trade,
 teaches him to be a Thief. They thought
 it not only fit, but a necessary Part of
 Education, whereby if reduced thro’
 Necessity, tho’ ever so great and learn-
 ed, they might by a manual Trade
 maintain themselves : Hence nothing
 more common, than for their wisest
 and most learned *Rabbins* to take their
 Denominations from their Callings.
 This Custom was taken up by the
 Christians, especially the Monks and

Asceticks of the primitive times, who
 together with their strict Profession, and
 almost incredible Exercises of Devotion,
 took upon them a particular Trade,
 whereby they maintain’d themselves.
 The Trade our Apostle was put to,
 was that of Tent-making, whereat he
 wrought, for some particular Reasons,
 even after his Calling to the Aposto-
 late. An honest but mean Trade ;
 tho’ it was useful and gainful, espe-
 cially in those warlike Countries where
 Armies had such frequent Use of
 Tents.

cy, but said, ‘ Having thus warned you, I am free
 ‘ from the Guilt of your Destruction, which will cer-
 ‘ tainly come upon you ; I will stay no longer among
 ‘ you, but will without any more Scruple preach to the
 ‘ *Gentiles.*’ And going out of the Synagogue, he went
 to the House of one *Justus*, a *Gentile* by Birth, but a
Jewish Profelyte. Before *Paul* quitted the Synagogue,
 tho’ many of the *Jews* oppos’d him, *Crispus* the Chief
 of the Synagogue, and several of the *Corinthians* be-
 lieved and were baptized. And one Night the Lord
 by a Vision spake to *Paul* saying, ‘ Fear not, for I am
 ‘ with thee ; but preach the Gospel confidently in this
 ‘ Place ; for tho’ some oppose thee, yet there be many
 ‘ pious Men in this Heathen wicked City, that will re-
 ‘ ceive the Gospel.’ Upon this *Paul* continued at *Co-*
rinth eighteen Months, preaching the Gospel to them
 of *Corinth* and all *Achaia*, and farther instructing and
 confirming them that received it.

During *Paul*’s stay at *Corinth*, *Gallio* being Proconsul
 of *Achaia*, the *Jews* made a general Insurrection against
Paul, and brought him before the Proconsul, demand-
 ing Justice against him, complaining, That he had
 persuaded the People to worship God contrary to the
 Law of the *Jews*. *Paul* being about to make his De-
 fence, *Gallio* spake thus to the *Jews*, ‘ Were the Case
 ‘ before me matter of Injustice or Scandal, I should
 ‘ readily take Cognizance of it ; but since the Questi-
 ‘ on betwixt you is only a verbal Controversy, whe-
 ‘ ther Jesus ought to be acknowledged as Messias, whe-
 ‘ ther Christians by that Name ought to distinguish
 ‘ themselves from the incredulous *Jews*, and concern-
 ‘ ing your Law ; of these Things I am no competent
 ‘ Judge, nor does it belong to my Cognizance, the
 ‘ Senate of *Rome* having promulged no Law against
 ‘ the Christians, and therefore I shall not meddle
 ‘ with it.’ Some of the Natives of *Corinth* seeing
 the Proconsul throw the Indictment against *Paul* out
 of the Court, took *Softhenes*, one of the Rulers of the
Jewish Consistory, that appear’d forward in this Com-
 plaint against *Paul*, and beat him in open Court, the
 Proconsul

Proconsul shewing no Dislike of, nor disapproving of these Proceedings.

After this *Paul* stay'd some time at *Corinth*; and when he went from thence, he took with him *Priscilla* and her Husband *Aquila*, (who made a (i) Vow for a time not to shave his Head, which he did not do till he came to *Cenchrea*) and went into *Syria*. And when he came to *Ephesus* he left them there, telling them he must be at *Jerusalem* before the Passover; but afterwards, if God permitted, he would return to them. Then going by Sea from *Ephesus*, he landed at *Cæsarea Stratonis*, and from thence went up to *Jerusalem*, and visited the Congregation of Christians there; and having done so, and kept the Feast there, he went from thence to *Antioch*: Where having spent some time, he took his leave, and travelled thro' *Galatia* and *Phrygia*, confirming and instructing all the new Converts.

Some time after *Paul* left *Aquila* and *Priscilla* at *Ephesus*, a certain Jew named *Apollos*, born at *Alexandria*, came thither. He had a great Insight and Skill in the Writings of the Old Testament, and was well instructed in the Gospel, but not perfectly in all Things relating to it; yet being very zealous in the Way he was entred, he began to preach the Gospel among them out of the Prophets: but this was before he was baptized with the Christian Baptism, being only received by *John* to the believing in him that was to come. *Aquila* and *Priscilla* hearing that what he preached was true, but yet wanted somewhat of that Knowledge to which they had attained, they commu-

(i) Vow. This Vow was without all question, the Vow of the *Nazarites* among the *Jews*, *Numb. 6. 5.* which was not always for Life, but sometimes for a determinate time; but when that time was past, one part of the Head was to be shaved, *v. 18.* and to offer up the Hair (called the Hair of Separation) to put it into the Fire. But because this Vow is here done at *Cenchrea*, and not at *Jerusalem*, (where the Accomplishment of the Vow was to be perform'd, see *Numb. 6. 13.*) it is most probable

that this *Shaving* here, was not on the accomplishing his Vow, but upon some intervening illegal Pollution; in which case he was bound to offer for a Cleansing, and on the seventh Day to shave his Head, and so begin the Days again, *ibid. ch. 6. v. 11, 12.* This probably might be done in any City, where a Man happened to be so polluted; but the Completion of the Vow, when the Days of his Separation were fulfill'd, was to be at *Jerusalem*.

nicated it to him. And when *Apollos* had a mind to go into *Achaia*, the Christians at *Ephesus* wrote to those of the Church of *Corinth*, and all *Achaia*, commendatory Letters. When he came thither, he did a great deal of Good among them, instructing and confirming those that by the Preaching of the Gospel had been converted to the Faith; and convinc'd the *Jews* out of the Scriptures that Jesus was the Messiah.

Whilst *Apollos* was at *Corinth*, *Paul* took his way thro' the upper Part of the Country to *Ephesus*; and finding there some Christian Professors publishing the Gospel, he asked them whether they had received the Holy Ghost since they believed? They told him, they had not so much as heard any thing of it; upon which he said, How can that be, since the Christian Baptism is in the Name of the Holy Ghost: To which they answer'd, That *John's* Baptism was all they had received. Then *Paul* knowing, that by *John's* Baptism they had implicitly acknowledg'd Christ, under the Title of *him that should come after him*, and had promised to repent and reform their Lives, he explicitly taught them the whole Doctrine of Christ and the Holy Ghost. And when they heard this, they believed, and were receiv'd into the Church as Christian Profelytes, in the Name of the Father, Son, and Holy Ghost. After which, *Paul* by Imposition of Hands and Benediction gave them Confirmation, by which means the Holy Ghost came on them, and they were inspired with the speaking Languages, and other extraordinary Gifts of the Holy Ghost. After this *Paul* went and preached the Gospel in the Synagogues that were at *Ephesus*, to the *Jews* for the Space of three Months, labouring to convince them; but instead of being convinc'd, they not only reject'd the Gospel, but spoke contumeliously of it in publick before the People: whereupon he left them, and took those that were converted by themselves, and instructed them daily in a Place where (*k*) Scholars were taught privately,

(*k*) *Scholars*. There were two kinds the Law was taught, Private or Publick. of Schools among the *Jews*, wherein Private, wherein any Docter entertain'd Scholars,

vately, and which belonged to one *Tyrannus*. This he did for the Space of two Years, in which time all the Inhabitants of the Proconsular *Asia*, both *Jews* and *Greeks*, had the Gospel preached to them; and many extraordinary Miracles were wrought by *Paul*, insomuch that he did not only cure them who came to him, but by his touching linen Clothes, and sending them to such as were sick, or possess'd with Devils, they were immediately cured. Which some of the vagabond *Jewish* Exorcists seeing, they attempted to cast out Devils by using the Name of Jesus; among whom were the seven Sons of one *Sceva* a *Jew*, one of the chief of the Families of the Priests, who adjuring the evil Spirit in the Name of Jesus, were thus answered from the possessed, Jesus *I know*, and Paul *I know*; but you come not with any Authority from Jesus, who hath given it to Paul. And the Man who was possess'd fell furiously upon them, and was too hard for them, tearing off their Clothes, and wounding them, so that they were glad to fly from him. This being soon rumour'd among the *Jews* and Natives of *Ephesus*, prevail'd so with many of them, that they were convinc'd, and came over to the Faith. And they that were so happy came to *Paul* and his Company, confessing their former Course of Life, to know what they should do: And many that had studied and practis'd Magick, brought their Books out, and burnt them publickly, tho' they were of great Value. Of so great Authority was the Word of God, as it was preached by *Paul* among the *Ephesians* and those of *Asia*.

After this *Paul* determined, as he went thro' *Macedonia* and *Achaia*, to go to *Jerusalem*, and from thence to *Rome*; and sending into *Macedonia*, *Timothy* and *Erastus*, two of his Assistants, himself stay'd some time in *Asia*: Where about the same time there happened a great Commotion concerning the Doctrine of

Scholars, and such was this of *Tyrannus* here, contain'd under the Title of *Houses of Learning*, as one Kind of their holy Places; their Schools, as well as their Synagogues being accounted so. Their publick Schools were those where their Consistories sat to resolve Differences of the Law.

the Gospel ; for one *Demetrius*, a Silversmith, that dealt in making little (1) Cabinets of Silver, with the Image of *Diana* in them, had a great many of that Trade that wrought under him, who were all maintained by that Employment ; and many others of several Occupations were employed about these Pictures. All these therefore, whose Livelihoods were concerned in it, he call'd together, and thus harangu'd them :
 ‘ Sirs, ye know, that by this Employment we maintain ourselves, which by this *Paul’s* Preaching, not only here in *Ephesus*, but throughout all *Asia*, is in great danger of being spoil’d ; for he hath already prevail’d upon many People to forsake our manner of Worship, affirming, That they are not true Gods which are made with Hands, and still persists in so doing ; whereby not only we are like to lose our Business, in which so many are daily employed, but the Worship of the great Goddess *Diana*, and the Magnificence of her Temple will be despis’d. The People being touch’d in their Interest, the most sensible Part in those that affect worldly Gain, tumultuously decry *Paul’s* Doctrine, crying out, ‘ *Great is Diana of the Ephesians.*’ And the City was full of nothing but Confusion ; during which they seiz’d *Gaius* and *Aristarchus*, two of *Paul’s* Companions, and hurried them to the Theatre, with design probably to throw them upon the Stage, to fight with the wild Beasts, as was usual to do with Malefactors. *Paul* seeing his Friends in danger, had a mind to go into the Theatre, with intent to give them an account of the Faith of Christ, in opposition to their Idol-worship, but the Christians dissuaded him ; besides, some of the Prefects of the Games, knowing the

(1) *Cabinets*. In the Idolatry of the Heathens they used to carry the Images of their Gods in Procession from one City to another. This they did in a Chariot consecrated for that purpose. But besides this greater, there was a less Frame wherein it was placed, by the Romans called *Ferculum*, not much

unlike that which the Greeks called *Nanos*, a little Chapel, representing the Form of a Temple, with an Image in it ; which being set upon the Altar, or other solemn Place, and the Leaves of the Door opened, the Image appeared sitting or standing in State, and so was represented to the Spectators.

People's Design to cast him to the wild Beasts, kindly sent him a Caution not to stir out. The Tumult rather increasing than diminishing, some of the Officers brought out *Alexander*, a *Jewish* Profelyte of the Faith, and examined him, in hopes that he would excuse himself, and lay the Fault upon *Paul*. Then *Alexander* beckon'd with his Hand for silence, thinking to make his Defence: But the *Ephesians* knowing him to be a *Jew*, and supposing he was of *Paul's* Opinion, they would not suffer him to speak; but continued for two Hours running up and down, and crying, 'Great is *Diana* of the *Ephesians*.' The Register of the Games seeing the Tumult still increase, thought it high time to compose and quiet the People, to whom he made the following Oration: 'Every body knows that *Ephesus* among the Cities of *Greece* hath the Honour to be chief in the Worship of *Diana*, because her Temple incloses that Image that fell down from *Jupiter*. This being granted by all, what need is there of all this Noise? For as to these Men, whom ye have brought hither, they have neither robbed your Temples, nor spoken any thing against your Goddess *Diana*; and as for *Demetrius* and the Tradesmen that depend on him, if they have suffer'd any Damage, the Law is open: But if you have any other Suit or Controversy among you, it shall be referred to such Judicature as the Law appoints: For we are in danger of being called in question already for this Day's Uproar, there being no Cause or Excuse for it.' Upon which the Multitude separated.

This Commotion at *Ephesus* being appeas'd, *Paul* called all the Christians together, and having constituted *Timothy* Bishop there, he took his leave of them, and went directly to *Macedonia*; where having instructed and confirm'd the People in the Christian Faith and Practice, he parted from thence, and wintering in *Epirus*, he came into *Greece*; where staying three months, as he was going from thence to *Syria*, in order to carry Alms to *Judea*, being advertised that the *Jews* laid wait

wait for him, either to rob or kill him, he alter'd his Course, and pass'd thro' *Macedonia* a third time; after which *Sopater* accompanied him into *Asia* all the Way; but *Aristarchus*, *Secundus*, *Gaius*, *Timothy*, *Tychicus*, and *Trophimus*, went before into *Asia*, and expected *Paul* and his Company at *Troas*. After the Passover *Paul* came thither, and tarried there seven Days; and on the Lord's-Day, or Sunday, the Christians being met together to receive the Sacrament, *Paul* preached to them at large, and intending to be gone the next Morning, he continues his Discourse the longer, holding them till Midnight. The Room wherein they were assembled being heated with the great Number of Lights, and the Season too, a certain young Man named *Eutychus* sitting at a Window for Air, and falling fast asleep, dropt out of the Window the Depth of three Stories. This had prov'd an everlasting Sleep, but for the Presence of *Paul*, who laying his all-healing Hands upon him, restor'd him alive to his Friends. After this *Paul* went up into the Oratory again, and they spent the rest of the Night together in receiving the Sacrament of the Body of Christ; and *Paul* farther instructing them till the next Morning, he departed as soon as it was Day. But some of the Company went before by Sea to *Affos*, intending there to take in *Paul*, who meeting them there went with them to *Mitylene*. Then passing by *Chios*, the next Day they arrived at *Samos*, and tarried at *Trogyllium*, and the Day after they came to *Miletus*; for *Paul* intending to make no Stay in any Part of *Asia*, order'd them not to stop at *Ephesus*, because he intended, if possible, to be at *Jerusalem* at the Feast of *Pentecost*. But yet being desirous to speak with the Bishops of *Asia*, he sent to *Ephesus*, the Metropolis of *Asia*, from whence the Bishops had notice to come to *Miletus* to him. Where when they were all met, *Paul* took his last Leave of them in this Speech. ' Ye know from the first Day that I came
' into *Asia*, how I behaved myself among you, for
' three Years preaching the Gospel with all Humility
' and

‘ and Affection, and running great Hazards from the
 ‘ *Jews* who conspired against my Life. Ye likewise
 ‘ know, that I never concealed any thing that might
 ‘ be for your advantage, but freely shewed and instruct-
 ‘ ed you in all Things both publickly and privately ;
 ‘ preaching to the *Jews* and Profelytes in their Syna-
 ‘ gogues, and to the *Gentiles* elsewhere, the whole
 ‘ Doctrine of the Gospel, with Assurance of Pardon
 ‘ upon Repentance, and exhorting them to live up to
 ‘ the Purity of the Doctrine of Christ. And now I
 ‘ am going to *Jerusalem*, willing to suffer what shall
 ‘ befall me there ; and foreseeing that there I shall be
 ‘ seized and imprisoned, being told it by those that have
 ‘ the Spirit of Prophecy, wherever I come I am pre-
 ‘ pared for it, and value not my Life, if I may but be
 ‘ serviceable in the Ministry with which Christ hath
 ‘ trusted me. And now this I know, that after my
 ‘ Departure from you, ye will never see my Face again.
 ‘ And therefore I declare to you all, that I am inno-
 ‘ cent of that Ruin, which I foresee will befall all those
 ‘ that do not adhere to Christ, having done my best
 ‘ to prevent it: For I have fully communicated to you
 ‘ the whole Christian Doctrine, which may serve you
 ‘ as an Antidote against all those Heresies, which are
 ‘ likely to break in among you. Wherefore look to
 ‘ your selves, you that are Bishops and Governors of
 ‘ the Churches of *Asia*, and take care of the Flocks
 ‘ committed to you by Christ, and which he purchased
 ‘ with his own Blood: For it is certain, that when I
 ‘ am gone, you will be solicited by false Teachers,
 ‘ seducing the Faithful, and doing great Mischief.
 ‘ And some of your own Churches will vent pernici-
 ‘ ous false Doctrines, to make Divisions among you,
 ‘ and to gain Followers. Be ye careful therefore, re-
 ‘ membring with how much Sorrow and Tears I have
 ‘ warn’d you Night and Day for these three Years of
 ‘ these Things. And now, Brethren, I recommend
 ‘ you to God and the Gospel, to which if ye adhere,
 ‘ it will be able to instruct and perfect you, and bring
 ‘ you

‘ you to the Bliss of Saints. I appeal to your selves,
‘ whether I have endeavour’d to make any worldly Ad-
‘ vantage by my preaching. You can all bear me Wit-
‘ ness, that I have by my Trade of Tent-making main-
‘ tained my self, and those that were with me. I have
‘ by my Words and Actions demonstrated to you, that
‘ you that are Governors of the Church are to take
‘ care of the sick and poor, and rather endeavour by
‘ your own Labour to enable you to relieve others,
‘ than be chargeable to any, according to that Saying
‘ of Christ, (not recorded in the Gospel) It is more
‘ blessed to give than to receive.’ When *Paul* had
ended this Exhortation, he kneel’d down and pray’d
with them all. And taking leave of him, in the most
passionate Expressions of Affection and Grief, they em-
braced and kiss’d him; but his Expression, that they
should see him no more, affected them deeply, and see-
ing him to the Ship, they took their last leave of him.

After this sad parting from the Bishops of *Asia* at *Miletus*, *Paul* with his Attendants took ship, and sailed
with a fair Gale to *Coos*; thence to *Rhodes*, and so to
Patara, where finding a Ship bound for *Phœnicia* they
went on board, and put to Sea; and discovering *Cy-
prus*, they sail’d to *Syria*, and landed at *Tyre*, for there
the Ship was to unload. And meeting there with some
that had received the Gospel, and were endued with
Gifts, particularly that of Prophecy, he stay’d with
them seven Days; and they by Revelation told *Paul*,
that he would incur much Danger by going to *Jerusa-
lem*, and therefore dissuaded him from going thither.
But this moved not *Paul*, for he left that Place; and all
of them, Men, Women and Children, attended him
out of the City, and there on the Sea-shore, he kneel-
ed down and prayed at parting. From *Tyre* they
went to *Ptolemais*, where they tarried one Day with
the Disciples. The next Day *Paul* and his Friends
went to *Cæsarea*, and visited *Philip*, one of the seven
Deacons, who had been sent by the Apostles to preach
the Gospel in *Samaria* and other Places, with whom
they

they staid some time. This *Philip* had four Virgin-Daughters, all of them endued with the Gift of Prophecy. And while they were at *Philip's* House, there came to them from *Judea* a certain Prophet named *Agabus*; who, after the manner of the old Prophets, who often prophesied by Symbols or significant Expressions, took *Paul's* Girdle, and bound his own Hands and Feet with it, and said, *It hath been revealed to me by God, that after this Manner, that I have bound my self with Paul's Girdle, shall the Jews at Jerusalem bind Paul, and deliver him to the Procurator of the Romans to be put to Death.* Whereupon the whole Company with earnest Intreaties and Tears begg'd of *Paul* not to go to *Jerusalem*. To whom *Paul* replied, *Why do you afflict me with this Compassion, and by your tender Importunity dissuade me from this Journey? For I am heartily willing to suffer Bonds, and Death it self, for the Propagation of the Gospel of the Lord Jesus.* And when they found that no Intreaties could prevail, they submitted to the Will of God. Then they all set out for *Jerusalem*, taking with them several of the Disciples of *Cæsarea*, particularly *Mnason* the Cypriot, who had formerly received the Faith, when *Paul* and *Barnabas* were at *Cyprus*. Being arrived at *Jerusalem*, they were joyfully received by the Faithful there; and the next Day they waited on *James* the Bishop of *Jerusalem*, who with all the Bishops of *Judea* were assembled together, that they might in Council consider of *Paul's* Business. When he had saluted them, he acquainted them with the Success of his Ministry among the *Gentiles*. Upon which they bless'd God for the wonderful Works wrought upon the Heathen Idolaters by his preaching; and after that began to tell him what at present would be prudent for him to do, not so much in respect of the unbelieving, as the converted *Jews*, of whom there were many Thousands in *Judea*, who tho' they had received the Gospel, yet stuck close to the Observances of the *Mosaical* Law. ' These (said they) have heard ' it affirm'd of thee, that not only according to
the

‘ the Decrees of our Council, thou permittest the Gen-
‘ tile Converts to remain uncircumcised, but also that
‘ those *Jews* that are dispersed in *Asia*, and elsewhere,
‘ whom thou hast converted, leave off Circumcision and
‘ other Ceremonies of the *Mosaical* Law, at thy Persua-
‘ sion. This therefore will be the Event in all proba-
‘ bility: All the *Jewish* Christians will hear of thy being
‘ come hither, and will throng in Crouds to see how
‘ thou behavest thy self in this matter. Therefore take
‘ our Advice: There are four Men here at this time,
‘ who have taken a *Nazarite’s* Vow upon them, which
‘ being accomplish’d, they are to perform the Ceremo-
‘ nies prescribed. These do thou perform with them,
‘ and make Provision of Sacrifices for them, that so they
‘ may shave their Heads according to Order; and by
‘ this they will be persuaded, that they have heard false
‘ Reports of thee, and that thou dost still observe the
‘ *Mosaical* Rites. As for the *Gentiles* that have recei-
‘ ved the Gospel, we made a Decree, thou knowest, and
‘ sent it to *Antioch* by thee and *Barnabas*, by which they
‘ are not obliged to any such Observances.’ *Paul* took
their Advice, thus far to comply with the *Judaizing*
Christians, that he might not exasperate them, and went
into the Temple, and did all that was requisite for a
Nazarite’s Purification, and when that was done gave
solemn Notice of it; upon which they were, according
to the Law of *Moses*, to make an Offering for each Per-
son. And when the seven Days, wherein those Sacri-
fices were to be performed, were near an end, many In-
fidel *Jews* of *Asia*, that had before opposed him, being
now at *Jerusalem*, seeing him in the Temple, set the Mul-
titude upon him, who seiz’d him, crying out, ‘ This is
‘ he who hath taught wherever he came, that the *Jews*
‘ should be destroy’d, the *Mosaical* Law abolish’d, and
‘ the Temple, where he is now purifying himself, laid
‘ waste, and hath prophaned the Temple by bringing
‘ *Greeks* into it.’ This last thing they spake more con-
fidently than truly; for they seeing *Trophimus*, a *Gentile*
of *Ephesus*, with him in the City, they concluded he had
brought

brought him into the Temple. This Outcry so exasperated the Rabble, that they hal'd him out of the Temple, and beating *Paul* they had kill'd him, if the Captain of the Temple Guard had not interposed ; who rescuing him from the People's Fury, to secure him, put him under a Guard of two Soldiers, and chain'd him to each of them : And not able to find out the Cause of this Up-roar by reason of the great Confusion amongst them, he committed *Paul* to the Tower *Antonio* ; and as they were going up the Stairs to the Tower, the Throng of the *Jews* was so pressing, that the Soldiers were forced to carry *Paul* in their Arms to secure him from them ; for they pursu'd him, crying out to have him put to Death. And when he was at the Tower-Gate, he spoke in *Greek* to the Commander, and ask'd if he would be pleas'd to permit him to speak to him ; who thinking he had been that *Egyptian* false Prophet, that had rais'd a Sedition in *Judea* not long before, and had gotten four thousand Followers with him in the Wilderness, he seem'd to refuse *Paul* the Liberty of speaking. But *Paul* explaining himself, told him he was a Citizen of *Tarsus*, which enjoy'd the *Roman* Privileges ; and therefore he hop'd he would not deny him the Favour of vindicating himself. When the Captain of the Guard heard this, he consented, and *Paul* standing on the Stairs, and beckning with his Hand for Silence, he address'd himself in this manner to them in the *Hebrew* Tongue : ‘ Give me
‘ leave, O ye People, to clear myself of the Accusa-
‘ tion charg'd upon me. I am a *Jew*, born in *Tarsus*,
‘ yet brought up in this City, under the Tuition of *Ga-*
‘ *maliel*, and in the way of my Education was as zealous
‘ as any of you seem this Day ; for I persecuted the
‘ Christians with the utmost Severity, binding and im-
‘ prisoning all sorts, without distinction of Age or Sex.
‘ For the Truth of this I appeal to the *Sanhedrim*, espe-
‘ cially the High-Priest, from whom I received Com-
‘ mission to seize all the Christians I could find in *Syria*,
‘ and bring them to *Jerusalem* to be punish'd there.
‘ And as I was going to execute this Commission, being
‘ near

‘ near *Damascus*, I was surpriz’d with a certain Emissi-
‘ on of Light from Heaven, and falling to the Ground, a
‘ Voice thunder’d out of the Clouds, saying, Saul, Saul,
‘ *why persecutest thou me?* And asking who it was, I re-
‘ ceived this for Answer, *I am Jesus of Nazareth, whom*
‘ *thou persecutest.* And they that were with me saw the
‘ Light and were afraid, but no body heard the Voice
‘ save myself. Desiring to know how to dispose of my
‘ self, the same Voice bid me go to *Damascus*, where I
‘ should receive Instructions. And being blind for a
‘ time, I was led to *Damascus*; and *Ananias*, a Chris-
‘ tian and a good Man, came, and by the Command of
‘ the Spirit restored my Sight; assuring me, that God
‘ had chosen me to preach the Gospel, and make known
‘ to all Men the Things which Christ had made known
‘ to me; in order to which I was baptized, and ad-
‘ mitted into the Church. And at my first coming to
‘ *Jerusalem* after this, as I was praying in the Temple,
‘ I fell into a Trance, and I thought I saw Christ, and
‘ he commanded me to hasten from this Place, because
‘ my former Zeal against the Gospel, would hinder my
‘ preaching of it now. Against this I argued, that I
‘ thought it would further it the more, instancing in
‘ my persecuting the Christians, and assisting at the
‘ Death of *Stephen*, which I presum’d might convince
‘ them of my being in the right, and put them upon in-
‘ quiring into the Cause of my Change. But this did
‘ not prevail; for methought Christ commanded me to
‘ depart from *Jerusalem*, telling me he would make me
‘ the Apostle of the *Gentiles.*’ Thus far the *Jews* had
Patience to suffer him to speak; but when he mention-
ed the *Gentiles*, and his Commission to them, they cri-
ed out he was a Villain, and unworthy to live. And
while they were thus violent, making as if they would
stone him, and shewing very extravagant Signs of their
Fury, the Captain commanded him to be brought into
the Tower, where he should be scourg’d till he confes-
sed by what means he thus incens’d the People. And
as they were fastening him to the Block in order to
scourge

scourge him, *Paul* applying himself to the Captain said, ' Do the *Roman* Laws permit you to deal thus with a ' free *Roman* before Sentence is pass'd on him?' Upon this the Captain goes to the Commander in chief, advising him to be cautious in what he did to *Paul*, for he was a *Roman*. The Commander hearing that, came and ask'd *Paul*, whether it was so; for, said he, I am a *Roman*, but not by Birth, having purchased that Privilege with a great Expence: But, says *Paul*, I was born a free *Roman*. This put them by their Design of scourging him, and not a little perplex'd the Commandant, who fear'd he had already done more than he could answer in putting *Paul* in Irons. They therefore freed him from his Irons; but yet being desirous to know the Bottom of the Business, he convened the *Sanhedrim*, and brought out *Paul* to see what they would object against him.

The *Sanhedrim* being sat, *Paul* is called; who surveying them with his usual Presence of Mind, thus begun his Speech: ' To this time I have lived both as ' a *Jew* and a Christian sincerely, according to the ' Dictates of my Conscience.' *Ananias* the High-Priest looking upon this Introduction as a very great Insolence and Presumption, and fearing the rest would be of the same nature, resolved effectually to stop him, and therefore commanded the Officers that stood near him to strike him on the Mouth. This rous'd *Paul*'s zealous Indignation, who turning to *Ananias* said, ' God ' will punish thee, thou Hypocrite, for this violent In- ' justice; for dost thou sit here as a Distributor of Le- ' gal Justice, and breakest the Law thyself in command- ' ing me to be thus abused?' The Standers by hearing this, reproved *Paul* for railing against the High-Priest. To whom *Paul* justifies himself, saying, ' I ' did not (*m*) acknowledge him to be the High-Priest; [Vol. 3.] U for

(*m*) Acknowledge. The Versions make St. *Paul* lye, when they make him say, in the presence of the *Jewish* Council, speaking of the High-Priest *Ananias*, I wist not, Brethren, that he was the High-Priest, Acts 23. 5. For it is almost impossible but that St. *Paul* must have known the greatest Part

‘ for it is written, thou shalt not speak evil of the Ruler of thy People.’ But *Saul* seeing the Council divided, Part of them being Pharisees, who believed another Life after this; and Part of them Sadducees, that did not; he took the Advantage of their Division, and said, ‘ I am a Pharisee, as my Father was, and the chief Thing for which I am called in question is my belie-

part of the Members of the *Sanhedrim*, and especially the High-Priest, who made a particular Figure in that Assembly, and whose Garments alone were enough to distinguish him from others. ’Tis true, that for some Years before *St. Paul* had not been at *Jerusalem*, and that *Ananias* was exalted to that Dignity in his Absence; besides, that there was then such a Confusion in the *Jewish* Government, that sometimes three different High-Priests were chosen in one Year. But *St. Paul* having lived at *Jerusalem* many Years before, and in a Capacity of becoming a Member of the *Sanhedrim*, having been brought up at the Foot of *Gamaliel*, President thereof, and being already an Officer of it, since he had a Commission to persecute the Christians at *Damascus*, it is not to be presumed, that he had so lost the Idea of those Persons that made up the *Sanhedrim*, that he could not distinguish them when he returned to the City. It’s likewise observ’d in the following Verse, that *St. Paul* perceiv’d that one Part of the Council were Sadducees, and the other Pharisees, which he could not have done, if he had not known them. And how could he have taken the High-Priest to witness, *Acts* 22. 5. *that he persecuted the Christians unto Death*, if he had not known him? But suppose he did not know *Ananias* to be High-Priest, yet he could not but know he was one of the Senators or Princes of the People. Besides, it can be no advantageous Opinion of *St. Paul*, that he pronounced those Words against *Ananias*, *God shall smite thee*, &c. without knowing him; and to think that he was so transported with Anger, that he did not know against whom he denounced this Prediction. Is it not more natural to acknowledge, that he spoke wisely, and by the Direction of

the Holy Ghost, than to imagine him to have excused his pretended Rashness by his want of Knowledge? However it be, if this *Ananias* was the High-Priest of the same Name with him who was killed with the Son of *Gamaliel* at the Destruction of *Jerusalem*, the Apostle’s Prediction wanted neither Apology nor Retraction.

Interpreters alledge, that the Apostle’s Declaration of his Ignorance, in respect to the Character of *Ananias*, was not a formal Retraction, but an Irony. But we cannot imagine, that the Apostle’s Gravity, and the Circumstance in which he was, could permit him to ridicule his Judges, at the very time when he acknowledged, that God had commanded to respect them.

These Considerations have obliged several learned Expositors to have recourse to another Signification of the Term of the Original that the Apostle makes use of, which seems much better to express his Design. They observe, that this Term does often signify, *to acknowledge*; so that *St. Paul* is so far from excusing what he said, that he declares he does not acknowledge *Ananias* for the High-Priest; not only because that Office had ceas’d at the Death of *Jesus Christ*, who afterwards was to be the only High-Priest, as he declares, *Heb.* 9. but also because, in effect, *Ananias* was not the true High-Priest, having only usurped this Office, which by right belonged to *Gamaliel*, called *Simeon*, or to *Ishmael*, or to *Josepbus*, and had made himself Master of it by Bribery. Besides that, *St. Paul* might have learn’d from *Gamaliel* himself, that a Judge, who had bought his Office, was not a right Judge, and that there was no respect due to him. *St. Paul* therefore had Reason to say, *I did not acknowledge that he was the High-Priest*.

‘ ving

ACTS CHAP. XXIII.

47

Paul's sisters son discovers the plot of the Jews.



ACTS 23. Verse 16. ^{251.}

*And when Paul's sisters son heard of
their lying in wait, he went and entred
into the castle, and told Paul.*

‘ving that there is another Life after this, which is a
‘pure Pharisaical Doctrine, which all of that Sect do
‘hold as well as I.’ This Speech of *Paul*’s increased
the Division, the Doctors of the Law, who were ge-
nerally Pharisees, taking his part, and declaring him
innocent; saying, ‘If God hath revealed this to him,
‘let us not oppose the Will of God.’ But their Dis-
pute turning to a direct Tumult, the Commandant
of the Guard fearing *Paul* would be destroy’d in this
Confusion, order’d the Soldiers to take him away by
force and carry him to the Tower. Where the Night
following he saw a Vision; God appeared standing by
him, and encouraging him, said, ‘Fear not *Paul*, for as
‘thou hast avow’d and defended the Faith of Christ
‘here at *Jerusalem*, so shalt thou do at *Rome*.’ This
particular Regard of the divine Goodness in *Paul*’s Pro-
tection was immediately verified, in spite of the in-
sidious Malice of his Enemies: For early the next
Morning above forty *Jews* enter’d into a Conspiracy
to murder him, taking an Oath not to eat nor drink
till they had dispatch’d him. These Ruffians going to
the *Sanhedrim*, acquainted them with their Design,
and put them in a Method of finishing it thus: ‘Do
‘you signify to the Commandant, that you must ex-
‘amine *Paul* upon some Interrogatories, and order
‘him to bring *Paul* before you; and by the Way be-
‘fore he come to the Council, we will lie in Ambush,
‘and be sure to kill him.’ This they agreed upon;
but God had otherwise determined. For *Paul*’s Ne-
phew hearing of their intended Ambuscade, hastes to
the Castle to give his Uncle timely notice. Which he
no sooner knew, but he called to the Captain of the
Guard, and desired him to conduct the young Man to
the Commandant, to whom he had something of Im-
portance to communicate. The Captain very obli-
gingly did as *Paul* desired, and withdrawing left them
together. Then the Commandant taking the Youth
aside, ask’d his Business; who acquaints him with the
Jews Design upon *Paul*’s Life, desiring his Protection

for his Uncle. The Commandant hearing the whole Story, obliges the Youth to silence, and dismisses him : Then calling for two Captains, he bid them get their Companions in readiness for an Expedition, and to take to their Assistance seventy Horse, and a Mule for *Paul* to ride on, and convey him to *Felix* the Governor, to whom he wrote a Letter giving him an Account of the whole Affair, referring the Determination of *Paul's* Case to him. This is immediately put in Execution, and that Night they attended *Paul* as far as *Antipatris* ; there the Foot left him, and the Horse conducted him to *Cæsarea*, where the Governor resided, to whom they deliver'd *Paul*, with the Commandant of *Jerusalem's* Letter ; which when *Felix* had read, and understanding of what Province *Paul* was a Native, he dismiss'd *Paul's* Guard, and told him he would hear him when his Accusers came ; in the mean time securing him in the Hall called *Herod's Hall*.

Paul having escaped the Conspiracy of the *Jews* by the Prudence and Care of *Claudius Lysias*, and being now under the Protection of *Felix* Procurator of *Judea*, notwithstanding the *Sanhedrim* and their Ruffians were disappointed, they resolv'd to pursue him as long as he is within reach of their Malice. Five Days therefore after his Arrival at *Cæsarea*, *Ananias* the High-Priest, with some others of the *Sanhedrim*, and a certain Lawyer named *Tertullus*, came thither, and before *Felix* brought their Information against *Paul*. *Tertullus* being admitted to speak, began his Plea against *Paul* with a flattering Oration to *Felix*, telling him how happy the *Jews* had been in all Places under his Administration, and how thankful they were to him for it. Then begging his Attention in what he had to say against *Paul*, he began thus : ‘ Most Noble *Felix*, this
‘ *Paul* we know to be a dangerous Person, possessing
‘ the Minds of the People wherever he comes, and
‘ disposing them to Commotions and Seditions against
‘ the present Government of the *Romans*. Besides, he
‘ is a great Promoter of the Religion of those that are
‘ ordinarily

‘ ordinarily called *Nazarens*, from Jesus that dwelt at
 ‘ *Nazareth*: And he hath done such Things in the
 ‘ Temple of the *Jews* at *Jerusalem*, as are absolutely
 ‘ contrary to the Laws of our God; for which we sei-
 ‘ zed him, and would have punished him as our Laws
 ‘ direct, for bringing Strangers beyond that Court or
 ‘ the Temple that was assigned them. But as we were
 ‘ about to proceed against him, the Captain of the
 ‘ Temple would not permit us in our own Court, but
 ‘ sent him away with a Guard, and cited some of the
 ‘ *Sanhedrim* to come hither and accuse him before thee;
 ‘ to whom we leave the Determination of the whole
 ‘ matter.’ To this Accusation the *Jews* assented, and
 confirmed the Truth of all that *Tertullus* had asserted:
 Who having thus delivered his Charge, *Paul* by Order
 of the Governor made his Defence. ‘ I am the more
 ‘ ready to answer for my self before thee, because thou
 ‘ hast been some Years the Procurator of this Nation.
 ‘ Be pleased to know, that about twelve Days ago I
 ‘ went up to *Jerusalem* to keep the Feast of Pentecost,
 ‘ where I behaved my self very orderly and quietly,
 ‘ causing no Disturbance, and raising no Sedition ei-
 ‘ ther in the City or Synagogue. But as for that part
 ‘ of the Accusation, that I am a Promoter of the Sect
 ‘ of the *Nazarens*, as they call it, I own, that that
 ‘ Way of worshipping the God of *Abraham*, which
 ‘ Christ hath taught, and the Christians practise, is the
 ‘ Way that I use, in which I act agreeably to the Law
 ‘ of *Moses*, and those Writings of Authority among the
 ‘ *Jews* which they esteem as binding. And the main
 ‘ Part of this is, that there shall be a Life after this,
 ‘ and that all that have lived here, shall then be judged
 ‘ and rewarded or punished. This is what most of
 ‘ them believe and depend on. And in this Religion
 ‘ and Practice I am careful to live blamelessly, and do
 ‘ my Duty in all things towards God and Man. As
 ‘ for what they mention of my profaning the Temple,
 ‘ thus it was: Many Years after my Conversion to this
 ‘ Way that I speak of, I was sent by the pious *Jews* of

‘ other Parts of *Judea* and *Jerusalem*, with their Cha-
‘ rity and Free-will Oblations, brought in for the Ser-
‘ vice of God. And whilst I was doing thus, some
‘ *Jews* of *Asia* saw me in the Temple, where I was so
‘ far from profaning it, that I did nothing but what the
‘ Law required of me, without any Tumult or Disor-
‘ der. Or if any Man would affirm I had this way
‘ offended, he ought to come now in open Court, and
‘ witness against me. Nay, I appeal to my Enemies
‘ here present, whether, when I was brought before
‘ the Council at *Jerusalem*, I was not dismissed with-
‘ out any Thing of Moment charged and proved a-
‘ gainst me. There is, I am sure, but one Thing can
‘ be urged against me, and that none but the Saddu-
‘ cees will charge me with, which is, the acknowled-
‘ ging the Resurrection, and that is chargeable on the
‘ Pharisees as well as me.’ When *Felix* had thus heard
the matter on both Sides, he put them off, saying,
‘ When I know more exactly the Nature of the Questi-
‘ on concerning the Christian Religion and your Law,
‘ I will determine: and as to the Tumult said to be
‘ raised by *Paul*, when *Lyfias* comes, his Evidence
‘ will decide it.’ Then breaking up the Assembly, he
remanded *Paul* to Prison, permitting any Friend to
visit and assist him.

A few Days after this Hearing, *Drusilla* the Wife of
Felix, and a *Jew*, coming to *Cæsarea*, *Felix* had a mind
to have her hear *Paul*; and sending for him, he desired
him to let him hear what he could say in defence of
the Doctrine or Gospel of Christ. And *Paul*, in a Dis-
course of that Subject, insisted particularly on the great
Obligation of observing Justice between Man and
Man, and to live chastly either in a conjugal or single
State, (two Virtues to which *Felix*’s Temper was quite
contrary) and withal of the severe Judgment that all
Men should be one Day called to for their Offences in
these and the like kinds. And as he insisted on these
three Branches of the Christian Faith, wherein *Felix*
was so much concern’d, he trembled; and being unea-
sy

fy to hear fuch Doctrine as ftung his Confcience to the quick, he abruptly broke *Paul* off, bidding him depart for that time, and that he would hear him again fome other time. *Paul* having continued in Cufody two Years in the Procuratorfhip of *Felix*, *Felix* was by *Nero* removed from his Place, and *Portius Feflus* fucceeded him: And tho' *Felix* had no reason to treat *Paul* unkindly, yet being a Man that had practifed much Cruelty and Injuftice in his Government, and a great Lover of Money, whether gain'd by Bribery, Extortion, or otherwife, yet either becaufe *Paul* did not offer him Money to procure his Liberty, or whether it was merely to gratify the *Jews* at parting, he left *Paul* in Prifon.

Feflus had not been enter'd three Days upon his Government, but he went from *Cæfarea* to *Jerufalem*, when the High-Priest and other Members of the *Sankhedrim* accused *Paul* before him, and very preffingly follicited the Governor to fend for him to *Jerufalem*, intending to lay an Ambufcade in the Way to kill him. But *Feflus*, not over-fond of granting Favours to the *Jews*, told them he had left *Paul* in Prifon at *Cæfarea*, whether he himfelf fhould fhortly go, and hear the Caufe betwixt them, bidding thofe that were concerned appear againft him there. *Feflus*, after ten Days Stay at *Jerufalem*, returned to *Cæfarea*; and the Court being fat, *Paul* was brought before him, the *Jews* accusing him of many Crimes, but proving nothing; for he cleared himfelf of the Accufation, making it plainly appear that he had not offended againft the *Mofaical* Law, the Sanctity of the Temple, or the *Roman* Government. But notwithstanding *Paul's* Innocence, *Feflus*, willing to oblige the *Jews*, thought his putting the Queftion to *Paul* to be tried at *Jerufalem* would have fufficiently induced him to confent. But *Paul*, too fenfible of the Malice of his Enemies, and which he fome time fince efaped, was unwilling to truft himfelf in their Power, which he found he could no way avoid but by pleading his Privilege of being a *Roman*. 'I

‘ am, says he, a *Roman*, and ought not to be judged by
 ‘ the *Jewish Sanhedrim* or Laws, which I have not vio-
 ‘ lated, but by the *Roman*. If I have done any thing
 ‘ which by the *Roman* Laws is worthy of Death, I
 ‘ desire no Mercy : But if their Accusations are inva-
 ‘ lid, and I free from that Charge of having wronged
 ‘ them, and being a *Roman* besides, I see no Reason
 ‘ why I should be deliver’d up to mine Enemies, and
 ‘ make them my Judges. To prevent which I appeal
 ‘ to *Cæsar*.’ *Festus*, finding *Paul* resolute in maintain-
 ing his Privilege, conferred with those of the *Jewish*
Sanhedrim, that came to the Trial ; and not daring to
 refuse *Paul*’s Appeal, he tells him, *Since thou hast appeal-*
ed to Cæsar, to Cæsar thou shalt go.

Some time after this, *Agrippa*, who succeeded *Her-*
od in the *Tetrarchate* of *Galilee*, with his Sister *Bernice*,
 came to *Cæsarea* to pay a Visit to *Festus*, who acquaints
Agrippa with *Paul*’s Case in short thus : ‘ There is a
 ‘ certain Man left in Custody by *Felix*, against whom
 ‘ the *Jews* brought an Information, and immediately
 ‘ demanded Judgment. But I told them it was not
 ‘ the Custom of the *Romans* to pronounce Sentence of
 ‘ Death against any Man before he be confronted
 ‘ with his Accusers, and have liberty to make his
 ‘ Defence, and that therefore they must of necessity
 ‘ come to me here ; which they did, and the Man ap-
 ‘ peared innocent. That, on which the *Jews* chiefly
 ‘ insisted, was some disputable matter about his par-
 ‘ ticular way of serving or worshipping God, and
 ‘ whether one *Jesus* were still dead, or whether he was
 ‘ risen again, as affirmed. But I making some scruple
 ‘ whether it were fit for me to give Sentence in this
 ‘ matter, or whether it were not better for me to re-
 ‘ fer him to the *Jewish Sanhedrim* to be tried there, *Paul*
 ‘ appealed to *Cæsar*, and claimed his Privilege of be-
 ‘ ing a *Roman*, that he might not be delivered up to
 ‘ the *Jews*. Whereupon I remanded him to Prison till
 ‘ I could conveniently send him to *Rome* to *Cæsar*.’
 This Account of *Paul* raised a Curiosity in *Agrippa* to
 see

see him, in which *Festus* promised to gratify him the next Day, when *Agrippa*, *Bernice*, and *Festus*, appeared with a great Retinue. The Company being seated, *Festus* sent for *Paul*, whom he introduc'd in this manner: ' This is the Man, O King *Agrippa*, against whom the *Jews* in general have made a Complaint as against a most notorious Malefactor. But when I understood he had committed no capital Crime, and that he had appealed to the Emperor at *Rome*, thither I have determined to send him. And being uncertain what to write concerning him to the Emperor, I have brought him forth before this Assembly, and especially before your Majesty, O King *Agrippa*, that after due Examination I might have something to write: For it would look preposterous to send a Man a Prisoner, and not charge him with a Crime.' When *Festus* had ended, *Agrippa* told *Paul* he had liberty to speak; who desiring silence of the Audience, began his Speech with this Apology for himself: ' I cannot but think myself happy, O King *Agrippa*, in that I am permitted to make my Defence against the Accusation laid by the *Jews* before your Majesty, whom I know to be a perfect Master of the *Jewish* Laws and Customs; for which Reason I beg your Patience.

' My manner of Life from my youth, which was among the *Jews* at *Jerusalem*, they all know; that I was a Pharisee, a Sect the strictest of all others in the *Jewish* Religion. And accordingly now I am accused for asserting the Resurrection of the Dead, which, as it is a Doctrine acknowledged by the Pharisees, so it is a fundamental Promise made by God, of old, generally depended on by the *Jews*, and in hopes of which they spend their Time in Piety and Obedience to God: And yet for believing and expecting this, I am accused by these *Jews*. Why should it be an incredible Thing with you, that God who is omnipotent, should raise the Dead? I confess I was once of Opinion, that I was obliged to persecute this Pro-

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‘ fession and Doctrine of Christ, which I did in *Jeru-*
‘ *salem*, and many holy Men and Women I hurried
‘ to Prison, the Chief Priests authorizing me ; and
‘ when any of them were put to death, I was consent-
‘ ing to, and active in it. And in other Cities besides
‘ *Jerusalem* I brought them to the Courts of Judica-
‘ ture, and used most severe Means to make them deny
‘ Christ, and was so fierce against them that I forced
‘ them to flee to Heathen Cities, and then pursued
‘ them thither. And this I was going to repeat, when
‘ from the *Sanhedrim* I receiv’d Authority to go to *Da-*
‘ *mascus* ; but at Noon-Day, O King, I saw a Light
‘ from Heaven, far exceeding that of the Sun, which,
‘ I unable to bear, struck me and those that accompa-
‘ nied me to the Ground : and straightway a Voice in
‘ the *Hebrew* Tongue, calling me by my Name, admo-
‘ nish’d me to forbear my cruel persecuting Temper,
‘ telling me I was from that time chosen to be a
‘ Preacher and Promoter of that Doctrine I had before
‘ persecuted, and endeavour’d to stifle ; and gave me
‘ Commission to publish the Gospel to the *Gentiles*, to
‘ instruct them in their Duty, to turn them from their
‘ idolatrous Worship to the Service of the true God,
‘ that by Repentance they might receive Forgiveness
‘ of their Sins, and believing in Christ enjoy an eter-
‘ nal Portion of Bliss among the Saints of God. And
‘ for this I was assaulted, and in danger of being kil-
‘ led in the Temple. But God rescued me, and by
‘ his blessed Assistance I continue my Duty, preaching
‘ nothing in effect but what is perfectly agreeable to
‘ the Writings of *Moses* and the Prophets, who fore-
‘ told that Christ should be put to Death, and that by
‘ his rising again both *Jews* and *Gentiles* should be
‘ brought to believe in him.’ Here *Festus* interrupting
Paul, said, ‘ Thou talkest distractedly, the Learning
‘ and Fondness of this Opinion have put thee out of
‘ thy Wits.’ But *Paul* replied, ‘ I am in my perfect
‘ Senses, most noble *Festus*, and what I say is true,
‘ without Excess or Transportation. I appeal to King
‘ *Agrippa*,

‘ *Agrippa*, before whom I take this Freedom of Speech,
 ‘ and am confident he knows this to be true. The Life,
 ‘ Death; and Resurrection of Christ, were Things of
 ‘ publick Cognizance, and cannot be a Secret to him
 ‘ that was a *Jew* born. Believest thou the Prophets,
 ‘ O King? I am satisfied thou dost; and knowest their
 ‘ Predictions to be fulfilled.’ This was so home a Chal-
 lenge to *Agrippa*, that in the publick Presence he decla-
 red, ‘ Indeed, *Paul*, thou dost in some degree persuade
 ‘ me that the Christian Faith is true.’ To which *Paul*
 readily and chearfully replied, ‘ I heartily wish and
 ‘ pray, for thine own sake, that not only in a low, but
 ‘ eminent Degree, both thou and all here present were
 ‘ as far Christians⁹ as I am, without this slavish Impri-
 ‘ sonment.’ Upon this the Assembly broke up; and
 when *Agrippa* and *Festus* had consulted together about
Paul’s Case, they freely own’d that the Accusation laid
 against him was not punishable by Death or Imprison-
 ment, the Emperors having not as yet made any Edict
 against Christians, and that, if he had not appealed to
Rome, he ought to have been discharged.

And now an Opportunity offering, *Festus* sends *Paul*
 to *Rome*, under a Guard commanded by one *Julius*, in
 a Ship belonging to *Adramytium*, a Sea-Port of *Mysia*;
 and taking *Aristarchus* of *Thessalonica* with them, they
 coasted along *Asia* till they arrived at *Sidon*, where *Ju-
 lius*, who treated *Paul* very respectfully, gave him leave
 to go ashore and refresh himself. Sailing from thence,
 they came in sight of *Cyprus*, where they were to lie by
 a-while; but the Winds presenting, they passed the
 Seas of *Cilicia* and *Pamphylia*, and came to *Mira*, a
 maritime City of *Lycia*. Here *Julius* finding a Ship
 belonging to *Alexandria* bound for *Italy*, took his Charge
 on board her, and with much ado made *Salome*, a City
 of *Crete*, from whence after many Days slow Sailing
 they arriv’d at the *Fair-Havens* near *Lasea*; where *Paul*
 persuaded Captain *Julius* to wait for more seasonable
 Weather, for they had been long beating at Sea with
 contrary Winds and very stormy Weather: But not-
 withstanding

withstanding *Paul's* Advice was propheticall, telling them that if they thus obstinately pursued the Voyage, they would not only hazard the Ship and the Goods, but also their Lives ; yet *Julius* preferring the Master of the Ship's Judgment, they put to Sea, intending to reach *Phenice*, a Harbour of *Crete*, where there was safe riding, and there to winter ; and the Wind blowing gently at South, they question'd not in the least to gain their Point. But they were soon mistaken ; for the Wind suddenly tacking about, blew so very hard at North-East, that they were forced to drive before the Wind. And coming under a little Island called *Clauda*, they had like to have lost their Boat, but with much ado recovering it, they hoisted it into the Ship ; and being not able to carry any Sail, they lower'd them upon Deck, and so drove at the mercy of the Winds. But the Storm continuing, the next Day they lighten'd the Ship, and the Day following they were forced to cut their Masts by the Board, and throw all their Tackle over-board. And now the Storm increas'ing, and neither Sun nor Stars for many Days appearing, they despaired of escaping. Which *Paul* seeing, spoke thus to the Company : *Sirs, had you taken my Advice in staying at Crete, ye had not run this Hazard ; but take Comfort, for we shall suffer no Loss but that of the Ship. This I can assure you from the Mouth of God, who this Night appeared to me by his Angel, saying, Fear not Paul, for thou must be brought before Cæsar, and God hath for thy sake granted Life and Safety to all them that are with thee in the Ship. Wherefore be of good Cheer, for I am confident this Vision will be made good, coming from God, as it certainly doth. But one Passage more I received in this Vision, That after Shipwreck we shall be cast upon a certain Island.* Driving thus for fourteen Days at the mercy of the Wind and Waves, about Midnight the Sailors fancied they were near Land, and throwing the Lead they sound-ed, and found it twenty Fathoms ; then fifteen ; and it being Night, and apprehending they might strike upon some Shelves in the dark, they threw four An-chors

chors a-stern, and waited for Day. And now the Seamen resolving to shift for themselves, had hoisted the Boat over-board, pretending to moor the Ship afore, as they had done abaft. But *Paul* said to Captain *Julius*, *Tho' I told you that no one Person in the Ship should perish, yet it was upon condition that you would believe and trust God for your Preservation, and that the Seamen tarry in the Ship, and do their Duty, and not endeavour their Escape by the Boat; which if they do, you will all be in danger of your Lives.* Upon this the Soldiers, to prevent the Seamens Design, cut the Ropes, and let the Boat drop. And in the Space between that and Day-break *Paul* advised them to refresh themselves with Food, telling them they had so solicitously attended the Fate of this fourteenth Day, as the special critical Time, that they had no Leisure or Thought of eating, and so had fasted till that time of Night, eating (n) nothing all the Day before. Therefore, saith he, *I advise you all now to eat, for ye will escape the Danger, and refreshing your selves, will be the better able to bear the Difficulty you are to expect.* Then he set them an Example, taking Bread, and blessing God, they all eat, and were refreshed; and the Number of all that were in the Ship was two hundred seventy-six, including Soldiers and Passengers. After this Refreshment they fell chearfully to work, unloading the Ship not only of Goods, but of the Provisions, and throwing them into the Sea. When it was Day they discovered a Creek and a Haven, into which they endeavour'd to put; and when they had weighed the Anchors, they made to the Shore, and run the Ship a ground. The Soldiers seeing Land

(n) *Nothing.* He that is said to *fast*, is he that eateth nothing all Day long; and so 'tis explained here, *Acts* 27. 33. *Having taken Nothing.* The Meaning therefore of this Place (without any Miracle of subsisting without Nourishment fourteen Days together) is to be gathered from the former Part of the Period, *Expecting this Day the fourteenth Day*, that is, waiting to see the Success of this Day; which it seems,

in the Opinion of the Mariners, was the critical Day to them, their Danger was then at the highest, and they were not likely to out-live it, and so there was no Use of Eating, and if they escaped this Day, they might then possibly hope; and upon these Considerations *they eat nothing that Day*; they had no Leisure to consider Hunger, when their greater Danger, and more instant Fear was Drowning.

near,

near, advised the Captain to kill the Prisoners, lest they should escape ; but he would not listen to them, having a great mind to save *Paul*, to whom he continued his former respectful Carriage : and therefore commands them that could swim to throw themselves into the Sea first, and the rest on broken Planks and Pieces got safe to Land. Where, when they were all arrived safe, they knew the Place to be the Island *Melita*, or *Malta*. The Islanders seeing them in Distress, treated them with great Humanity, making Fires to warm their wet and weary Limbs, and shewing them all the Offices of Civility and Charity. Whilst they were drying and warming themselves, a Viper, driven from her Hole by the Heat of the Fire, leaped out, and fasten'd upon *Paul's* Hand : Which, when the Natives saw, they immediately concluded him guilty of Murder, and that divine Vengeance had pursued him to that Place, to die by the Bite of this venomous Creature : But he shook it off into the Fire, and felt no harm ; which they seeing, soon alter'd their Opinion, and concluded him a God.

Near this Place was the Residence of *Publius*, the Governor of the Island, who received and entertained this shipwreck'd Company with great Civility and Hospitality for three Days ; in which time *Paul* hearing that the Governor's Father lay dangerously ill of a Fever and a Bloody-Flux, he went to his Apartment, and praying by him, laid his Hands upon him, and healed him. The Rumour of this miraculous Cure soon spread thro' the Isle, and those that were afflicted with any Disease were brought to *Paul*, and he restored them to their Health and Strength. This increased *Paul's* Fame insomuch that his Companions and Fellow-sufferers were the better for it, being for his sake highly caress'd and entertain'd : And when they left *Malta*, they received many Marks of Esteem from the Inhabitants, who presented them with all Necessaries proper for their Voyage.

Having

Having tarried at *Malta* three Months, they took Shipping in a Vessel of *Alexandria*, that had winter'd there, that was called the *Dioscouri*; and sailing from thence to *Syracuse* in *Sicily*, they tarried there three Days, and thence to *Rhegium* in *Italy*, and so in two Days to *Puteoli*, where they found some Christian Professors, who importun'd them very much to stay a Week with them, after which they advanced towards *Rome*; and being come as far as *Appii-Forum*, and the (o) *Three-Taverns*, the Christians in *Rome* hearing of *Paul's* Approach went out to meet him; and when they were come to *Rome*, *Julius* delivered the other Prisoners to the Captain of the Guard, but let *Paul* stay in a private House, only with a Soldier to guard him.

After *Paul* had been three Days at *Rome*, he desir'd to speak with the Rulers of the Consistory which the *Jews* had at *Rome*. To whom *Paul* address'd himself in this manner: 'Countrymen, tho' I have done
' nothing contrary to the Laws or Customs of the
' *Jews*, yet was I by the *Jews* apprehended and accus-
' sed before the *Roman* Procurator; who, when he
' had examined me, would have discharg'd me, find-
' ing no capital Accusation brought against me. But
' the *Jews* opposing it, I was forced to appeal to *Cæsar*,
' to get out of their Hands, and to clear myself, not
' to lay any thing to the Charge of any of my Coun-
' trymen. And this is the Cause of my desiring to
' speak with you; for I am imprison'd as you see for
' asserting the Resurrection of the Dead, which is the
' Result of all the Promises of God to the *Jews*, and
' that on which every true *Israelite* depends.' Then they said to him, 'We have no Letters from *Judea*
' that mention thee, neither have the Christian *Jews*

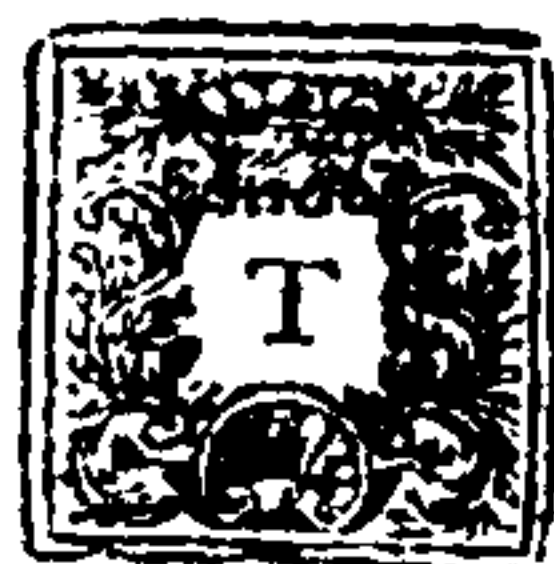
(o) *Three-Taverns*. This is the proper Name of a Town or City, and not to be render'd an *Inn* or *Viſtualling-House*, but (as all other proper Names) is in Reason to continue without any Alteration. *Tabernæ* was the Name of the frontier Towns, which were built against the Inroads and Insults of the *Barbarians*. The Place here mention-

ed was an Episcopal See, and an eminent City in *Constantine's* Time, where among the nineteen Bishops delegated by *Constantine*, to decide the Controversy between *Donatus* and *Cæcilianus*, *Felix de Tribus Tabernis*, *Felix* Bishop of the *Three Taverns* is reckoned.

‘ made any Complaint against thee. But we desire to
‘ hear thy Opinion more at large ; for as concerning
‘ this Profession and Doctrine of Christianity, we
‘ know it is generally opposed by our Brethren the
‘ *Jews*.’ Whereupon a Day was appointed, and there
came many *Jews* to his Lodging, to whom he preach-
ed and explained the Doctrine of the Gospel, demon-
strating from the Law of *Moses*, and the Prophecies
that were of force among the *Jews*, the Agreeable-
ness and Truth of the whole Christian Religion. Up-
on the Result of the matter some believ’d, and others
did not ; and when by reason of this Difference some
warm Disputes arose betwixt them, as they departed
Paul told them, ‘ That this Unbelief of theirs was a
‘ Thing which the Prophet *Isaiah* punctually foretold,
‘ saying, *This People will not receive the Gospel ; for they*
‘ *have contracted a perfect Habit of Obstinacy and wilful*
‘ *Deafness, that they will not hearken to any Ways of Re-*
‘ *formation that should make them capable of Mercy.* Be
‘ assured then that we are not obliged longer to con-
‘ tend with your obdurate Temper, but we will preach
‘ the Gospel to the Heathens, who will gladly lay
‘ hold on this offer’d Mercy’. And upon this they
parted, the *Jews* continuing their Heat in their Dis-
course as they took leave. And *Paul* continued free
from close Confinement, living in his hired House for
two Years, preaching the Gospel to all that came to
him with all Freedom and Openness, none offering any
Molestation or Restraint.



T H E
P R O P H E C Y
T O T H E
REVELATIONS.



THE first Verse of this Book in these Words, *Which must presently come to pass, or, Shortly be done*, plainly offers itself as a Key to the whole Prophecy. For notwithstanding the Opinions of many who have calculated these Visions for some particular and later Periods, it will plainly appear that they belong'd to those Times that were then immediately ensuing, and that they had accordingly their Completion; and consequently, that they that pretended to find in these Visions the Predictions of Events in these later Times, and those so precisely defin'd as to belong to particular Acts and Persons in this and some other Kingdoms, have mistaken the Design of them, obtruding their own Fancies for divine Revelations, and adding to the Prophecies of this Book: For which we may assign these Reasons.

1. What is said in the first Verse of the first Chapter is immediately inculcated in the third Verse, *For the Time is at Hand*, and that render'd as a Proof, that these seven Churches, to which the Prophecy was writ-

ten, were concern'd to observe and consider the Contents of it, *Blessed is he that reads, and he that hears, &c.* for the Time is nigh.

2. In the Close of these Visions, *Cb. 22.* 'tis there again added, That God hath sent his Angel to shew his Servants the Things that must be speedily; and immediately upon this, *Ver. 7.* *Behold I come quickly,* not in the Notion of his final coming to Judgment, (which hath caused much Mistake) but of his coming to destroy the *Jews*; and then, as in *Ver. 7.* *Blessed is he that keeps the Prophecies of this Book,* parallel to what hath been said at the Beginning, *Cb. 1. v. 3.*

3. In *Cb. 22. Ver. 10.* the Command is given to *John* not to seal the Prophecies of the Book; which, that it signifies that they were of present use to those Times, and therefore to be kept open, and not to be laid up as Things that Posterity was principally concern'd in, appears by the Reason subjoin'd, *Because the time is nigh.*

What was Christ's Design, *Cb. 1. Ver. 11.* of sending these Visions in a Book or Letter to the seven Churches, appear'd soon very visibly from plain Words, without any Figure in them, *viz.* That the Christians of those Times being in danger of losing their Constancy and Courage thro' the Violence of the *Jewish* Persecution, and the subtle Insinuations of the Gnosticks, (who taught that it was lawful to forswear Christ in Time of Persecution) might be fortified by what they here find of the Speediness of God's Revenge on his Enemies, and Deliverance of those that continued constant to him. This is the full Importance of the first and third Chapters, and the same again, *Cb. 22. Ver. 7.* So in the Proem or Salutation by *John* prefixed to this Epistle of Christ, from *Ver. 4.* to *Ver. 9.* we have these Words, *Behold he cometh with Clouds, &c.* Where the Coming of Christ is a known and solemn Phrase to signify remarkable Judgments or Vengeance on Sinners, and Deliverance for persevering Believers; and the additional mention of *Clouds* refers to God's Presence by Angels, the Ministers of his Power, whether in punishing or protecting. The

The first Part of that which was thus suddenly to come to pass was the Destruction of *Jerusalem*, which was an opportune Relief to the Christians, who were hotly persecuted by the *Jews*. This appears by the seventh Verse of the first Chapter, where by *as many as pierced Christ* must infallibly be meant the *Jews*.

But besides this Royal Coming of Christ to destroy the impenitent *Jews*, and to rescue the penitent, this Revelation of St. *John* is founded upon our Blessed Saviour's own Words and Predictions: For our Lord says, *Mat. 24. 31. His Angels shall gather the Elect, &c.* which plainly points at the delivering the penitent Christian *Jews*. So *Ch. 6. Ver. 9, 10, 11. The Souls beneath the Altar that cry for Vengeance of all the Blood that was shed in the Land*, is a just parallel to that of *Mat. 23. 35. That on the Jews of that Generation should come all the Blood* that had been shed *on the Land, &c.* And accordingly all the rest of the sixth Chapter, of the *great Earthquake, the Sun becoming black, the Moon as Blood, and the Stars falling from Heaven, &c.* they are the very particular Expressions in the immediate subsequent Discourse of Christ, *Mat. 24.* So most especially, *Rev. 11. 8. the City* where our Lord was crucified is the very Scene of those Tragedies, that is, certainly and literally *Jerusalem*, called *Sodom* there, but mystically as the Text mentions. So St. *Jerom* explains it, saying, *From that Time Jerusalem was not called the Holy City, because having lost her former Sanctity and Name, she was spiritually called Sodom and Egypt.* But it may perhaps be objected, that this Destruction of *Jerusalem* was passed at the Time of *John's* receiving and writing this Vision, because it is affirmed by *Eusebius* and *Irenæus*, that it was received and seen at the End of *Domitian's* Reign. But this is answer'd by the Opinion of St. *Augustin*, and several other Fathers, that these Visions were not all Predictions of what was future, but a Recapitulation from the Suffering of Christ, comprehending what had been, what is and what should be the State of the Church: And this to very good purpose;

purpose ; for what was past, to confirm Christians in what was to come, and now farther to be declar'd. And it would be no great Objection against this, that it is all set down as a Prophecy ; for 'tis no new Thing for Prophecies to speak sometimes of past Things in the Future Tense ; as *Dan. 7. 17. These great Beasts, which are four, are four Kings, which shall arise out of the Earth* ; whereas the *Chaldean* Monarchy was long before ris'n, and now near expiring.

The Destruction of *Jerusalem* under *Titus* was but one Part of *this Coming of Christ*, and bringing Judgments on the *Jews*. There were many bloody Acts of this Tragedy, when that was over : As the Edict of *Domitian* for killing all *David's* Kin : The Severity of *Trajan* against them ; when, as *Eusebius* says, *their Calamities came tumbling in upon them : Marcius Turbo* by Sea and Land killing vast Multitudes of *Jews*, whilst *Lucius Aemilius* cleared the Country of *Mesopotamia* of them ; insomuch that the Number of *Jews* slain in *Trajan's* Reign amounted to two hundred thousand. And this, if there had been none before, or none to come, might well be stiled a *Coming of Christ in the Clouds* against his Crucifiers, a lamentable Judgment on all the Tribes of that Land, and so might own the Expressions in that seventh Verse, and some Part of the following Visions.

After this *Adrian*, *Trajan's* Successor, fell heavily upon them ; for the *Jews* under the Conduct of one *Barabdocheba*, a Sham-Messias, waging War with the *Romans*, were soon subdued by *Rufus*, Governor of *Judea*, who, without Mercy or Distinction of Age or Sex, destroyed them ; and upon the Death of their Ring-leader, the Emperor *Adrian* by an Edict interdicted the *Jews* Return to their City *Jerusalem* again, or so much as to look toward it. To which End the Foundations of the Temple were ploughed up by *Rufus*, (by which our Saviour's Prophecy, of *not one Stone upon another being left*, was literally fulfilled) the City rebuilt and inhabited by *Romans*, and named *Ælia*,
from

from *Ælius Adrianus* : And to spite the *Jews* the more, it is said the Statue of a Swine was set over the Gate, to reproach the *Jews*, and banish their very Eyes from it. And this was another Passage which might well be referred to as Matter of mournful Spectacle to all the Tribes of *Judea*, and as mournfully represented in some of the Visions.

Nor were the unbelieving *Jews* the only Men to whom the Destruction here in these Visions did belong, but the vile erroneous Christians, as the *Gnosticks*, and other Hereticks among them, who, as *Eusebius* observes, came to nothing presently.

As to the Matter of the ensuing Visions, the Reader may take this short Scheme, *viz.* That after the Preface in the first Chapter, to *Ver. 10.* and the Visions about the seven Churches of *Asia*, each of them set down distinctly, *Ch. 2. Ver. 3.* this Book contains, First, The Proceedings of God with the *Jews*, from the fourth to the twelfth Chapter. Secondly, the Infancy and Growth of the Church of Christ in order from the Heathen World, till it came thro' great Oppressions to get Possession of the *Roman* Empire, partly by destroying, partly by converting the Heathen Idolaters, from the twelfth to the twentieth Chapter. Thirdly, the peaceable flourishing State of the Church for a thousand Years, and after that the Breaking out of the *Turk*, and harrassing the *Eastern* Churches, briefly touch'd, together with their Destruction, and the End of the World, most rhetorically described from *Chap. 20.* to the sixth Verse of *Chap. 22.* And from thence to the End of the Book a formal Conclusion of the whole Matter.

The next Thing we are to speak of is the Title of the Book, and of the Author. The Title of this Book, affixed by the Church of the first Ages, was *The Revelation of Jesus Christ*, ordinarily now *The Revelation of John the Divine* : Which Difference is to be reconciled, not by making one of them to refer to the Person that received, the other to him that gave

the Revelation, (for as *John* received it from Christ, so Christ also received it from his Father, and therefore it is added here, *Ver. 1. Which God gave him*) but it must be by distinguishing of the Time and Manner of these Revelings. God formerly revealed these Events to Christ the Son of Man, as the Mediator by him now designed to convey all Knowledge and Grace to us; and this he did when Christ enter'd on his prophetick Office, (long before the Time here specified :) From whence it was that Christ, whilst here on Earth, foretold many of the Particulars represented in his Prophecy, especially that of the Destruction of the unbelieving *Jews*. And in this Respect this whole Book is intituled, *The Revelation of Jesus Christ*, that is, that Prophecy which Jesus Christ received from his Father, as the Vision of *Isaiab*, &c. is the Prophecy which *Isaiab* received from God, or that God gave to *Isaiab*. And then as Christ thought fit to give a Representation of this to his beloved Disciple *John*, and so *John* receiv'd it as a Prophecy to deliver it to others, it is properly here in the Title styled *The Revelation of John*, who receiv'd it in Vision or Ecstasy, *Ver. 10.* by the Angel from Christ, as Christ receiv'd it from his Father.

As to the Title of *Divine* here given to *John*, the Writer of these Visions, and not of *Apostle*, it is not from any Imagination of those that affixed it, that the Apostle was not the Writer of them, but because that Title of *Divine* was by the Antients, *Origen* especially, bestowed on this Apostle in respect of the Divinity and sublime Manner of Writing, observable in his Gospel, and particularly because he began it with setting down the Divinity of Christ, *The Word of God*; whereas the other Evangelists begin with his Birth or Humanity.

As to the Time of *John's* writing this Book of the *Revelations*, it was during his Confinement in *Patmos*. It was of old not only rejected by Hereticks, but controverted by many of the Fathers. *Dionysius*, Bishop of

of *Alexandria*, has a very large Discourse concerning it: He tells us, that many plainly disown'd this Book not only for the Matter, but the Author of it, as being neither Apostle, nor any Holy or Ecclesiastick Person; that *Cerintbus* prefixt *John's* Name to it, to give the more plausible Title to his Dream of Christ's Reign on Earth, and that sensual and carnal State that should attend in: That for his part he durst not reject it, looking upon it as containing wise and admirable Mysteries, tho' he could not comprehend them, rather admiring than condemning what he could not understand; that he own'd the Author to have been an holy and divinely-inspir'd Person, but could not believe it to be *John* the Apostle, and Evangelist, neither the Style, Matter, nor Method agreeing with his other Writings; that in this Book he frequently names himself, which he never does in any other; that there were several *Johns* at that Time, and two buried at *Ephesus*, the Apostle and another, one of the Disciples that dwelt in *Asia*; but which should be the Author of this Book he leaves uncertain.

But however this Book was doubted by some, it was entertained by the far greater Part of the Antients as the genuine Work of our St. *John*. Nor could the setting down his Name be any reasonable Exception; for whatever he might do in his other Writings, especially his Gospel, where it was less necessary, historical Matters depending not so much upon his Authority; yet it was otherwise in prophetick Revelations, where the Person of the Revealer adds great Weight and Moment to what he writes; which is the Reason why some of the Prophets under the *Old Testament* did so often mention their own Names.

The Diversity of the Style is of no great Consideration, it being no wonder, if in Arguments so vastly different the same Person did not always observe the same Tenor and Way of Writing, of which there want not Instances in some others of the Apostolick Order.

The Truth is, all Circumstances concur to intitle our Apostle to be the Author of it; his Name frequently expressed, its being written in the Island of *Patmos*, (a Circumstance not compatible to any but St. *John*) his styling himself their Brother and Companion in Tribulation, and in the Kingdom and Patience of Jesus Christ, his writing particular Epistles to the seven Churches of *Asia*, all planted, or at least cultivated by him, the Doctrine suitable to the Apostolick Spirit and Temper, evidently bearing Witness in this Case.

That which seems to have given ground no doubt concerning both its Author and Authority, was its being long before it was usually joined with other Books of the Holy *Canon*: For containing in it some Passages directly levell'd at *Rome*, the Seat of the *Roman* Empire, others which might be thought to symbolize with some *Jewish* Dreams and Figments; it might possibly seem fit to the Prudence of those Times for a while to suppress it. Nor is the Conjecture of *Grotius* in his *Annot. in c. 1. Joan.* to be despised, who thinks that it might be intrusted to the keeping of *John* the Presbyter, Scholar to our Apostle; from which probably might arise, that he who was only the Keeper, was the Author of it.

I shall add no more than that upon the Account of this Book of *Revelations*, containing a prophetick Scheme of the future State of the Christian Church, the Author, *John*, is in a strict Sense a Prophet; and has by that one considerable Addition to his Titles, being not only an Apostle and Evangelist, but a Prophet, an Honour peculiar to himself. *Peter* was an Apostle, but properly no Evangelist; *Mark* was an Evangelist, but no Apostle; *Matthew* an Evangelist and Apostle, but no Prophet: But *John* was both an Apostle, an Evangelist, and a Prophet.



REVELATIONS.

The First Vision.



OD the Father having given the following Revelation or Vision to his Son Jesus Christ, thought fit to send a Symbolical Representation of it by an Angel to *John* his most beloved Disciple, that he might discover to the World some Things which were suddenly to come to pass. Which Honour was imparted to *John*, as a peculiar Mark of his Lord's Esteem; who in many Instances distinguished him during his Life-time; for he not only in common with the rest of the Apostles attested the Word of God, the Doctrine, Sufferings and Resurrection of Christ, but mentions some Particulars which he peculiarly saw, not taken notice of by others. These Revelations he dedicates to the seven Churches of *Asia*, which he greets with Grace from the eternal God, and the Angels which wait on him, and from Jesus Christ, the most illustrious of the Dead, and Sovereign of the Kings of the Earth.

The first Vision which this Holy Apostle had the Honour to see, was on this manner. During his Confinement in the Isle of *Patmos*, being on a Lord's Day secluded from the Society of Men, he fell into an Ecstasy, and heard a Voice as loud as the Sound of a Trumpet behind him, which said, he that spake
was

was the eternal God, who commanded him to write down what he should see, and send it to the seven Churches in *Asia*, viz. to that of *Ephesus* the Metropolis, to *Smyrna*, *Pergamos*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*. *John* hearing the Voice behind him, turned to see who it was, when to his great Surprise he saw seven golden Candlesticks, and in the midst of them one like the Son of Man, clothed with a long Robe, and girded with a golden Girdle: His Hair was white as Snow, his Eyes sparkling like Fire, his Feet shining like the purest Brass, and his Voice was as the Noise of the great Waters. He had seven Stars in his Hand, out of his Mouth there came a sharp Sword, and his Countenance was like the Sun at Noon-Day. The favourite Disciple being struck with Fear and Amazement at this glorious Appearance of his Lord, fell at his Feet as one depriv'd of Life; but he raised him up, bidding him not to fear, telling him that he was the eternal God, even that Christ which lived here upon Earth, and was put to Death, and rose again to Life, and now lives never to die again; that he had all Power over that invisible State and Continuance in Death, and over Death itself. To which Purpose, *saieth he*, for evidencing the Truth which I now tell thee, do thou write the Visions thou seest, which are a Representation both of the Things which are now a doing, and of others which shall soon follow. The seven Stars which thou seest, signify so many Governors or Bishops of so many Churches, and the seven Candlesticks the Churches themselves.

To the Church of *Ephesus* and the Bishop thereof, *John* was charged with this Message. “ I know and
 “ approve your Industry in propagating the Gos-
 “ pel, your constant Patience and Perseverance in the
 “ Faith, your Abhorrence of wicked Men, and their
 “ Actions, and your vigilant Care and Discovery of
 “ counterfeit Apostles. You have labour'd under
 “ hard Pressures, Persecutions and Difficulties, with-
 “ out

“ out fainting under the Weight of them : But yet
 “ I have something to accuse you of; you have abated
 “ much of that fervent Zeal, which did evidence it
 “ self in you by your sincere and faithful Profession
 “ of Christianity. Recollect therefore that religious
 “ Courage, of which you were once possess’d, or
 “ else I will suddenly punish you by removing the
 “ Light of the Gospel from you. Yet one Thing is
 “ to be said in your Praise, that you have not submit-
 “ ted to one Bait of the *Gnosticks*, viz. in Imitation
 “ of the (a) *Nicolaitans* to defile your selves, tho’ you
 “ have given way to the wordly Sufferings and Perse-
 “ cutions, as the *Gnosticks* persuade and advise, which
 “ have corrupted other Churches. Let this therefore
 “ warn you of the Terrors in which they shall be in-
 “ volved that persist in Sin, and be assured, that they
 “ who overcome Temptations and Persecutions, shall
 “ have Deliverance here, and hereafter eternal Life
 “ bestowed on them.”

To the Bishop and Church of *Smyrna* (another Me-
 tropolis of *Asia*) *John* was charg’d with this Message.
 “ Your Patience and Contentedness under Persecution
 “ and Poverty are an Increase of your Treasure: And
 “ tho’ they that persecute and calumniate you, call
 “ themselves *Jews*, they are not of the Religion of
 “ *Moses*, but of the Devil’s Institution. Your Con-

(a) *Nicolaitans*. St. Paul had in
 his Epistle to the *Ephesians*, c. 5. v. 3,
 11, 12. fortified the Church of *Ephesus*
 against this carnal Pollution of the
Nicolaitans. Who these were, ap-
 pears by *Eusebius* thus: *Nicolas* the
 Deacon, mentioned in the Acts of the
 Apostles, having a beautiful Wife, was
 by the Apostles after Christ’s Ascen-
 sion reproach’d that he was jealous
 of her, whereupon he brought out
 his Wife, and gave any that would
 Leave to marry her, saying, That this
 was agreeable to that Saying, *That*
Men ought to abuse the Flesh. His
 Followers laying hold on this Action
 and Speech simply, and without Ex-

amination of the Meaning of it, faith
Clemens, commit all kind of Filthiness,
 without any kind of Shame. The Mean-
 ing of *Nicolas*’s Speech (tho’ abused
 by his Followers) was, a *Disdaining of*
all that carnal Pleasure so much desired
by Men: And it is plain, that his
 Followers, which are said by *Eusebius*
 to enter on his Heresy, and are here
 called *Nicolaitans*, were guilty of all
 abominable, shameless Uncleaness,
 and called that *The Abusing of the*
Flesh, and so made a Christian Duty
 of the most abominable Sin, and put
 off all Shame and Reverence in the
 Acting of it.

“ stancy

316 REVELATIONS.

“ stancy to the Faith will raise you Enemies, but arm
“ your selves with the Spirit against Persecution, for
“ you shall undergo severe Trials, and if you perse-
“ vere, your Constancy shall be rewarded with a
“ Crown of Life.”

To the Bishop and Church of *Pergamos* write thus.
“ I commend thy Christian Behaviour and Constancy,
“ which hath eminently appeared in the midst of
“ Temptations and Persecutions; but yet there are
“ great Faults among you, the *Gnosticks* have with
“ their Practices and Doctrines corrupted some of
“ you, which are but a Transcript of that famous
“ Counsel of *Balaam* to *Balak*, and which brought
“ that Curse and Ruin upon the *Israelites*, when no-
“ thing else could do it; for they join’d with the
“ Idolaters, and committed all abominable Unclean-
“ ness. Besides, you connive at, in not punishing,
“ the Practisers of the *Nicolaitans* Doctrine, which is
“ odious to me. If this Lenity be not speedily mend-
“ ed, I will soon visit and destroy you with Judgments
“ as terrible as those of the Sword. And for those
“ who have kept themselves pure and spotless from
“ those Uncleanesses, let them know, that the Plea-
“ sures and Comforts they will receive in the Prac-
“ tice of Religion and Virtue, will far exceed all car-
“ nal Enjoyments, and that over and above they
“ should have a Token given them with the Name of
“ Christ written on it, signifying the Christian Reward
“ of Grace and Glory, which none can be capable of
“ valuing, but they that enjoy it.”

To the Bishop and Church which is at *Thyatira*, say;
“ Christ, that appeared to you so gloriously in token
“ of Judicature, knows your Courage, Charity and
“ Liberality to the poor Brethren, and your Christian
“ Bravery against all Terrors. But you labour under
“ one Blemish which eclipses all the Glories of your
“ Life, you have permitted the false Doctrines of the
“ *Gnosticks*, and communicated in Idol-Worship.
“ These Hereticks go on still in their Impieties, and
“ you

“ you connive at them ; therefore you may expect
 “ that the Judgments which will suddenly fall on them
 “ and you, will be very heavy unless by timely Re-
 “ pentance prevented. But of you in *Thyatira* that
 “ are free from these Abominations, God requires
 “ only your Perseverance, till he comes to reward
 “ your Fidelity and Constancy ; who will then make
 “ use of you to convert the *Gentiles*, and to propagate
 “ the Gospel successfully among the Eastern Nations.”

To the Church in *Sardis* thus saith Christ, who hath
 the Command over the Bishops of the Churches, and
 the Congregations under them. “ I know your Acti-
 “ ons, and judge by them, not by your Pretensions ;
 “ for tho’ you profess Christ, yet upon the Approach
 “ of Persecution you renounce the Faith. Endeavour
 “ therefore to consummate your Faith with that perfect
 “ Love, which will enable you to confess Christ in the
 “ greatest Dangers. This will make amends for your
 “ former Failings ; but if you fall off again, expect
 “ my Judgments will be sudden and unpreventable.
 “ I know there are a few in *Sardis*, which have not
 “ fallen, but confessed and suffered for my Name ; and
 “ these shall not fail of the Reward of Martyrs, for
 “ they shall be clothed with glorious white Garments,
 “ and I will own them before my Father at the Day of
 “ Judgment.”

To the Bishop and Church in *Philadelphia* write thus.
 “ You have behav’d your selves with a true Christian
 “ Courage and Constancy, have neither defiled your
 “ selves with the Impieties of Hereticks, nor re-
 “ nounced me in Time of Persecution : But for the
 “ *Gnosticks*, who have joined with the *Jews* in perse-
 “ cuting you, let them know, that they shall not be
 “ able to prevail against you, but that they shall be
 “ subdued and destroyed. And, because you have
 “ strictly obeyed my Commands, and persevered in
 “ the Confession of me, even in the Time of Perse-
 “ cution, I will preserve and deliver you from those
 “ sharp Trials which are about to fall upon the Chris-
 “ tians

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“ tians every where. And this Patience and Purity of
 “ yours I will speedily reward : Be ye therefore con-
 “ stant to me but a little while, that all that you have
 “ hitherto suffered be not lost and unrewarded. For
 “ he that thus holds out, shall be a Pillar of the
 “ Church, and live undisturb’d in the Performance of
 “ his Apostleship, and I will own him as a true and
 “ faithful Member of the pure Catholick Christian
 “ Church, distinguished by the Name of the New
 “ *Jerusalem* descending from Heaven.”

To the Bishop and Church of the *Laodiceans* write
 thus : “ This is the Message of Christ the Amen, in
 “ whom all God’s Promises are fulfilled. I have exa-
 “ mined your Temper, but cannot approve of it ; for
 “ you profess the Faith of Christ, but have no Chris-
 “ tian Zeal to suffer for it : For which Indifference I
 “ reject you. A great Opinion ye have of your selves,
 “ that ye are in an excellent State, had need of no-
 “ thing, and are above all others, when indeed you
 “ have nothing of the Christian in you, no Zeal or
 “ Fervency of Love towards Christ, never thinking
 “ of suffering for him, or getting any Right to the
 “ Christian Crown. I advise you therefore to be con-
 “ tent to endure some Smart for Christ, that you may
 “ obtain the glorious Reward provided for them that
 “ suffer for his Name. Contend earnestly for the Faith,
 “ that ye may be invested with the royal Robe of
 “ Martyrs ; without which you will be still imperfect,
 “ and labour under the scandalous Imputation of Cow-
 “ ardice and want of Love. For Ease and Prospe-
 “ rity here are no Signs of God’s Favour ; but on
 “ the contrary, the Expression of his paternal Love to
 “ his Children, is the bestowing some Chastisements
 “ upon them, to wean them from the World to his
 “ Love. I have long admonish’d you to repent ;
 “ which if ye will do, your Conversion will be Matter
 “ of mutual Joy, and upon your patient Suffering for
 “ me, and constant Perseverance in that Love even to
 “ Death, ye shall partake of that Honour that my Fa-
 “ ther hath exalted me to as the Reward of my Suffer-
 “ ings.”

The

The Second Vision.

OUR Blessed Saviour having thus delivered to *John* by way of Commission, his whole Will and Pleasure concerning the present State of the Church here on Earth, in another Vision shews him the glorious State of the Church Triumphant in Heaven, after this manner. Whilst he was diligently attending to receive the Commands of his Lord, a Door opened in Heaven, and he heard an articulate Voice, but shrill as that of a Trumpet, which said, *Come up hither, and I will shew thee the Things which must be hereafter.* And immediately he was in a Vision transported thither, where he saw a Throne set, and the Appearance of the Majesty that sat on it was like the Colour of a Jasper and Sardine Stone. Round this Throne above was a Rainbow plac'd, of an Emerald-colour; and on each Side of the Throne were Chairs, four and twenty in Number, on which sat four and twenty Bishops or Elders clothed in white, with golden Crowns on their Heads. From the Throne were discharged Thunderings, Lightnings, and Voices in a terrible Manner, as when the Law was delivered by God; and seven Angels stood waiting on this Judicature. Before this Tribunal or Throne were brought all the (b) People of the *Jews*; and at the Corners of the Throne were the four Ensigns of the Standard of *Israel*, bearing the Images of a Lion, an Ox, a Man, and an Eagle. The Bearers of these Standards had each six Wings, and were full of Eyes, denoting their Gifts of Prophecy given them by God, whose eternal Glory they Night and Day celebrate in this Hymn, *Holy, Holy, Holy Lord God Almighty, which was, and is, and is to come.* While they did this, the four and twenty Elders paid Adoration to the Majesty on the Throne, acknowledging his infinite Power,

(b) *People.* People in the Text, c. 4. multitude of Waters, Waters signifying
v. 6. are expressed by a Sea or Mul- People in the Prophecy, c. 17. v. 15.
from

from whom they had received all, which they were bound to employ in his Service, and to trust in him as a most faithful Creator.

After this on the right Side of the Throne, on which the Majesty of God sat, *John* saw a Book written within and without, sealed with seven Seals, and an Angel of special Dignity making Proclamation with a loud Voice in these Words, “ Who is worthy
“ to open the Book and break up the Seals of it ?” And no Creature in the World could, or dare pretend to it: Which so affected *John* that he burst into Tears; whereupon one of the Elders comforting him, said, “ Weep not, for Christ, who in his human Nature
“ was descended of the Tribe of *Judah* and Family
“ of *David*, having all Power given to him of his
“ Father, would open the Book, and execute the De-
“ crees contained in it.” This was farther exemplify’d to *John*, for at the same time in the midst between the four Beasts and four and twenty Elders or Bishops, he saw a Lamb, which lay slain, that had seven (c) Eyes and seven Horns. This Lamb took the Book out of the right Hand of the Majesty on the Throne, and immediately the four Beasts and four and twenty Elders prostrated themselves before him, having Harps and golden Cups full of Incense and Perfumes, which are the Prayers of the Saints; in whose Names and in their own they sang this Canticle. “ Thou art worthy to take the Book and open
“ the Seals thereof, because thou hast suffered Death
“ for us, and redeemed us unto God by thy Blood
“ out of every Nation; making us Kings and Priests
“ to our God, and investing us with the royal Be-
“ nefit of serving him.” And at the same time an infinite Number of Angels joined in this Hymn of Praise, and said, “ All Power, Riches, Wisdom,
“ Strength, Honour, Glory and Blessing, are most
“ worthily attributed to the Lamb.” And all other

(c) Eyes, &c. Eyes here signify the do the Power of the Lamb to subdue Knowledge and Wisdom, as the Horns his Enemies,

Creatures in the World made the same Acknowledgment, saying, “ To him that sits on the Throne, “ and to the Lamb, be all Honour and Glory for “ ever.”

The Lamb having received Power to open the seven Seals, one of the four Animals with a loud Voice call'd to *John* to attend : And at the opening of the first Seal he saw a white Horse, and he that rode thereon had a Crown on his Head and a Bow in his Hand, with Power to go and conquer.

At the Opening of the second Seal *John* saw another Horse of a Blood-colour, representing War ; and he that rode thereon was commission'd to imbroid the Land of *Judea* with War : To which Purpose he had a Sword put into his Hand, a Presignification of the Slaughters that should be committed by the *Jews* upon one another.

Upon the opening of the third Seal there appeared a (*d*) black Horse, and he that sat on him had a Pair of Scales in his Hand, and a loud Voice from among the four Animals proclaim'd : “ A Measure of Wheat “ for a (*e*) Penny, and three Measures of Barley for a “ Penny, and see that thou hurt not the Oil and the “ Wine.”

When the fourth Seal was opened there appeared a pale Horse representing Mortality and Pestilence, and the Name of the Rider on it was *Death*, and Hell followed him. To these three, *viz.* Sword, Famine,

(*d*) *Black Horse.* By the black Horse was signified Famine, which discolours the Skins of Men, making them to look black and dismal ; and to signify this, he that rode on the black Horse had a Ballance in his Hand to weigh Corn, as is usual in Time of Scarcity, when Bread is distributed to every one by Weight, that none might have more than what is thought necessary to Life.

(*e*) *Penny.* The Meaning of this was, that the Scarcity of Corn should be such, that a Penny, which was the Price of a Man's Day's Labour, would buy no more than is wont to be

sufficient for a Man's Food for one Day ; and if he did eat all himself, there would be nothing left for his Family : And so in proportion of Barley. Thus in *cb. 6. v. 6.* the Rider on the black Horse with the Scales in his Hand, was an Emblem of Dearth beginning, tho' not yet rioting upon them ; and so is most proper to be apply'd to the Famines in *Judea*, foretold by Christ, *Mat. 24. 7.* which yet were none of them comparable to those horrible Streights of Famine, which beset them afterwards in the Siege of *Jerusalem*, and other Places.

and Pestilence, was Power given to destroy the fourth Part of the Land of *Judea*, in which they should make a Devastation, that the wild Beasts should increase and be too strong for the Inhabitants there.

When the Lamb opened the fifth Seal, *John* saw under the Altar the Souls of the Martyrs that had been slain for the Profession of the Gospel, who cried with a loud Voice, “ How long, O Lord, Holy and True, “ dost thou forbear to avenge our Blood upon them “ that dwell upon the Earth?” And they were all clothed with white Robes, and comforted with this Promise, that the Revenge of their Blood was but for a Season deferr’d, till all the Blood-guiltiness of the *Jews* should be filled up, and then Vengeance should come on those impenitent Persecutors.

At the Opening of the sixth Seal there was a Representation of Eclipses both of Sun and Moon, and of an Earthquake, figuratively expressing great Destruction: Which was likewise signified again by an Appearance of falling Stars, dropping from their Orbs like wither’d Fruit, at the Concussion of the Wind. At this dismal Appearance of Horror, all Degrees of Persons were in a sad Consternation; for the Guilt of the Blood of Christ and of his Servants now fell upon them in such Terrors and Aggravations, that they called to the Rocks to fall on and hide them from the Wrath of the Lamb; for the Time was now come, and inevitable Vengeance was falling on them.

After a general View of God’s Judgments on the *Jews*, succeeded the particular Executions of them; and the first thing represented to *John* was Christ’s peculiar Care for the Preservation of the true Believers from the common Destruction; which is thus expressed in Vision. “ I saw (saith he) four Angels who had “ Power to execute Vengeance on *Judea*, which “ whilst they were ready to perform, I saw another “ Angel coming from Christ, with a Commission “ sealed in his Hand to stop the Process of Destruction till the Orthodox Christians were put into

REVELATION CHAP. VI.⁴⁸
The sixth seal is opened.



REVELATION 6. Verse³²³ 12.
*And I beheld when he had opened
the sixth seal, and lo, there was a great
earthquake, and the sun became black
as*

“ a Condition of Safety, which was by a Seal or
 “ Mark of Distinction on their Foreheads; and these
 “ were to the Number of an hundred forty and four
 “ thousand, who were by God’s Appointment to be
 “ secur’d, before the Judgments were to break out
 “ upon the *Jews*. After this I saw a great Multitude
 “ of all Nations, who had long laboured under Per-
 “ secution, clothed in white, with Palms in their
 “ Hands, praising God and the Lamb for their De-
 “ liverance; and all the attending Angels, with the
 “ Elders and four Beasts, prostrated themselves before
 “ the Throne, and joined in a joyful Song of Praise
 “ and Thanksgiving to God. And one of the Elders
 “ asking me, who they were that appeared in white
 “ Garments; I told him, I knew not, but desired
 “ to know; who answer’d me, These are the Con-
 “ fessors (tho’ not Martyrs) that ventured their Lives
 “ for Christ in confessing him constantly; who shall
 “ therefore enjoy some Tranquillity, and assemble in
 “ Peace to serve him in the Church. They shall no
 “ more suffer the Rage and Heat of Persecution, but
 “ live peaceably in Christ’s Fold, and having sown in
 “ Tears, shall now reap in Joy the Fruits of their Pa-
 “ tience and Perseverance.”

The six Seals, which contain’d the Judgments that
 were to fall on the *Jews*, being open’d; the Lamb
 proceeded to open the Seventh; at which there was
 an universal Silence for the Space of half an Hour, as
 was usual at the Time of the High-Priest’s Offering in
 the Sanctuary. After which, to the seven Angels that
 waited about the Throne were given seven Trumpets;
 and another Angel, who stood before the Altar, hav-
 ing a Censer filled with Odours, offer’d up the In-
 cense, with which the Prayers of the Saints are sup-
 posed to ascend to God. Then the Angel took the
 Censer, and filled it with Fire from the Altar; and
 having thrown it on the Earth, it produc’d terrible
 Thundrings, Lightnings, and Earthquakes. Upon
 this, the seven Angels that had the Trumpets prepa-

Y 2

red

red to found: And when the first Angel sounded, a violent Storm of Hail mingled with Blood fell on *Judea*, which burnt up a third part of the Earth and the Trees, and consumed every green Herb. Upon the sounding of the second Angel, a burning Mountain appeared, which fell into the Sea, a third part of which was changed into Blood, and a third part of the Fish and Ships in it perished. When the third Angel sounded, there fell from Heaven a large burning Star like a Torch, which fell upon the third part of the Rivers and Fountains, and infused such a Contagion into them, that many that drank of them died. Upon the Sounding of the fourth Angel, a third part of the Sun, Moon and Stars was obscured, and an Angel was seen to fly thro' the Air, pronouncing these Words, *Woe, Woe, Woe to the Inhabitants of Judea, by reason of the three Judgments still behind.* Upon the Sounding of the fifth Angel, *John* saw a (*f*) Star fall from Heaven, to whom was given the Key of the Bottomless Pit, who opening it, there arose a Smoke out of it, which darken'd the Sky; and there came out of the Smoke, Locusts, as mischievous as Scorpions; which had Power, not to kill, but for five Months to torment those that had not the Mark of God on their Foreheads. This brought a great Famine and Want on the greatest and richest Men, far more miserable than Death it self. These devouring Locusts, the Zealots, appeared like Warriors, pretending to be Redeemers of the People, tho' they were Plunderers of them, having no more Courage than Women, tho' as much Cruelty as ravenous Beasts. The Chief of these Zealots (tho' they disclaim'd having any King) was Satan, called here by the Name of *Apollyon*, who delights in nothing but Destruction. And this is the first of the three Woes

(*f*) *Star.* This is supposed to be the Leader of the Seditious, who with his Grew, under the Title of Zealots, did much Mischief, marching to *Jerusalem* and seizing upon the Temple, killing

the Priests, and plundering the City. And these became as Locusts, wasting and destroying all wherever they came, except the Christians.

pro-

pronounced against *Judea*. Upon the Sounding of the sixth Angel *John* heard a Voice from the four Corners of the golden Altar, which was before God, saying to the sixth Angel who had the Trumpet, “ Loofe
 “ the (g) four Angels who are bound in the great
 “ River *Euphrates*.” Which being ready at a determinate time, fet forward with a vaſt Number of Forces to execute the Wrath of God on *Jeruſalem*. In the Viſion, *John* ſaw the Horſes which had Heads like thoſe of Lions, and Fire, Smoke and Brimſtone came out of their Mouths; and they that rode on them had Breaf plates of Fire, Jacinth and Brimſtone. A great many *Jews* were killed by theſe in their Paſſage thro’ the Country; and the Rear of this Army was as terrible as the Van, (both meant here by the Mouth and Tail.) And tho’ many eſcaped, yet they repented not of their Idolatry, but grew worſe; neither repented they of their Murders, Sorceries, Fornications and Thefts.

The Third Viſion.

U P O N the *Jews* multiplying theſe Sins, and their impenitent Continuance in all their Provocations, it was juſt with God to proceed, as he now appeared to *John* in a Viſion to do. “ I ſaw, ſaith *John*,
 “ another Angel of ſpecial Dignity deſcend from
 “ Heaven, clothed with a Cloud, having a Rainbow
 “ on his Head, his Face was like the Sun, and his
 “ Feet as Pillars of Fire. In his Hand he held a little
 “ Book open, and he ſet his Right Foot on the
 “ Sea, and his Left on the Earth. His Voice was as
 “ terrible as the Roaring of a Lion, which when he
 “ uttered, was attended with ſeven Claps of Thunder. And when I was about to write down,

(f) *Four Angels*. By theſe may very reaſonably be meant the *Sirian* and other Legions of the *Romans*, that were quartered thereabout, and, when permitted by the Condition of Affairs, marched under the Conduct of *Vefpaſian* to the Siege of *Jeruſalem*.

“ as I had hitherto done, what was now uttered by
 “ the Thunders, a Voice from Heaven forbad me,
 “ Saying, Seal up those things which the Thunders
 “ have uttered, and write them not. Then the
 “ Angel that stood on the Sea, and on the Earth, in
 “ a solemn manner lifting his Hand to Heaven, sware
 “ by God the Creator of all the World, that there
 “ should be no longer (*b*) Delay of the Execution of
 “ God’s Judgments; for upon the Sounding of the
 “ seventh Angel, what has been foretold by the old
 “ Prophets, and since by the Prophets under the
 “ *New Testament*, shall be perfected and fulfill’d.
 “ Then the same Voice from Heaven spake to me
 “ again, saying, Go and take the little Book which is
 “ in the Hand of the Angel that standeth on the Sea
 “ and on the Earth. And as he gave it me, he said,
 “ Take it, and eat it up, and it shall make thy Belly
 “ bitter, but it shall be in thy Mouth as sweet as
 “ Honey. And I took it and did eat it up, and I
 “ found it (*i*) sweet in my Mouth, but bitter in my
 “ Stomach. And when I thought with my self, sure
 “ now there is an End of the Vision concerning the
 “ *Jews*, the Angel said to me, that besides this De-
 “ struction of the Temple and *Jerusalem* under *Titus*,
 “ to which these last Parts of the Vision belong’d,
 “ there was yet more matter of Prophefying relating
 “ to this People; which should yet further befall them
 “ from the *Romans* (after this Destruction) by suc-
 “ ceeding Emperors, *Adrian* especially, and other
 “ Kings and People that should assist him in rooting
 “ out this Nation.”

(*b*) *Delay*. The *Greek Word Chronos*, which is here rendered, *cb. 10. v. 6. Time*, signifies also Delay. Thus it is in *Heb. 10. 37. Habak. 2. 3. Eccl. 7. 16.* In which Places it signifies the speedy Execution of God’s Judgments.

(*i*) *Sweet*. By St. *John’s* Eating the Book, is here meant his Considering and Meditating on both Parts of it, the Sweet and the Bitter: The Sweet,

signifying the Deliverances and Advantages of the Christians; the Bitter, the Terror of that utter Destruction which the Obstinacy of the *Jews* brought upon them. And tho’ the one pleased him exceedingly, yet as Honey, that is sweet to the Taste when it is eaten, it is uneasy to the Stomach; but the other Part, that of the Destruction of his Countrymen the *Jews*, was matter of great Grief to him.

The

The Fourth Vision.

AFTER this there was a Reed given to *John* like a Rod, with which he was commanded to measure the Temple of God and the Altar, and them that worship therein, but not the Court of the *Gentiles* called the outer Court; because it was given to the *Gentiles*, who were to tread the holy City under foot, forty and two Months. All which time two Witnesses, or Christian Bishops of the *Jewish* and *Gentile* Christians at *Jerusalem*, acted the Parts of Prophets, to warn and convert the unreform'd, which they did in Sackcloth, either denoting the Custom of the Prophets, or the Persecution under which they labour'd. These two Bishops with their Flocks were to stand before the God of the Land, serving Christ constantly in this general Corruption: And to these two are applicable two Passages belonging to *Elias*; the first in bringing Fire from Heaven, the second in having Power by Prayer to shut up Heaven, that it should not rain: And two other Passages likewise relating to *Moses*; the first in turning the Waters into Blood, and the second in bringing Plagues upon the Earth. And when they had discharg'd their Office, in endeavouring to reduce both *Jews* and *Gentiles*, an eminent Instrument of the Devil named *Barchocheb*, a Ringleader of Sedition among the *Jews*, in *Adrian's* Time, was to persecute and kill them, and cast out their Bodies in the Streets without Burial: And this still in *Jerusalem*, (that no Prophet might be slain any where else) which cannot better be compar'd than to *Sodom* for her spiritual Whoredom or Idolatry, and to *Egypt* for her tyrannizing over and oppressing the People of God; not expressed by any Character more abominable than their Crucifying Christ, and dealing so with Christians. And thus shou'd it be with the Christians, whose dead Bodies should be cast into the Streets without Compassion or Reverence; which

would be matter of rejoicing to the *Jews*, as upon the Destruction of their greatest Enemies. But after some time their Cause should come before God, who should raise them from the Dead to the Terror of the Beholders; and should take them up into Heaven in the Sight of their Enemies: At which time of the Witnesses or Bishops ascending into Heaven, there happen'd a great Commotion, in which some thousands were destroyed, and the Remainder were converted, and glorified God.

This Calamity was the end of the second Woe, which was soon succeeded by the third: For the seventh Angel, who was to conclude the whole Tragedy, having sounded, Thunders were immediately heard, which said, *The Kingdoms of this World are become the Kingdoms of our Lord and his Christ*: Which was manifested in that terrible Slaughter of near six hundred thousand of the seditious *Jews* by the *Romans*; by which means the Christians flourish'd there more than ever, and the whole City of *Jerusalem* (being rebuilt by *Adrian*, and after one of his Names called *Ælia*) became in a manner *Gentile-Christian*. And thus the Church of *Jerusalem* enter'd upon her flourishing Condition, and the Faith of Christ gain'd the upper Hand, so as it should never be destroyed utterly again. After these Voices from Heaven had thus made Proclamation of the future peaceable State of the Church, the four and twenty Elders who sat before the Throne fell down and worshipped God, saying, *Blessed be God for this infinite Mercy of his in taking the Power of Government to himself; who shall extirpate the Wicked, but reward the Prophets and Saints with everlasting Rest.*

The Fifth Vision.

THIS Vision being of vast Importance, no less than Heaven itself is the glorious Scene wherein 'tis represented. Behold in Heaven appear'd a Woman

man clothed with the Beams of the Sun, on her Head a Crown of Stars, and the Moon for her Foot-stool. She being with Child, and at the instant of her Delivery, a great red Dragon presented itself ready to devour the Child as soon as it should be born; but God prevented the Dragon, and took the Child into his immediate Protection on his Throne. As for the Woman, God had prepar'd her a Place in the Wilderness, to which she fled, and was plentifully provided for. After this there was War in Heaven; *Michael* and his Angels fought with the Dragon and his, who was worsted, and ejected Heaven with his Adherents, and cast upon Earth. At this Part of the Vision *John* heard a loud Voice in Heaven, saying, *Now is come Salvation and the Kingdom of our God, and Power of his Christ; for the Accuser of our Brethren is cast down, who accused them before our God Day and Night.* And they overcame him by the Blood of the Lamb, and the Word of their Testimony, taking up his Cross, and suffering for the Doctrine of it. This Victory was matter of Joy; but the Devil who was thus conquer'd, left not off so, but threatened Destruction to the Earth, on which he was cast, persecuting the Woman that brought forth the Child, who was shelter'd under the Wings of Providence, call'd the Wings of an Eagle, however he pursued her, and tho' he could not prevail against her, he declar'd War against all her Issue, which are the Servants of God and Christ.

The

Notes on the Fifth Vision.

This Vision is a most glorious Image of the Primitive Church, shining round about with the Faith of Jesus Christ the Sun of Righteousness, treading under Foot both the Legal Shadows and the Darkness of *Gentile* Superstitions. These were govern'd or depended on the Course of the Moon; the first by her Motion, as appears from most of the *Jewish* Feasts; but the other as she rules the Night, or the Power of Darkness; that is, the Worshipping of Satan in Idols. And, to conclude,

she was glorious with the Signs of the Apostolical Order, twelve in Number.

The Pangs at her Delivery are the cruel Persecutions which the Church suffer'd before the Emperors became Christians.

The Dragon here may be the same with the Beast in *cb. 17.* which the Angel sheweth to be the *Roman* Empire, only this Dragon is Heathen, the Beast Christian-Rome. Likewise this Dragon may be the Devil; the same Emblem serves for him and the *Roman*

The Sixth Vision.

AFTER this *John* saw a Beast rise out of the Sea that had seven Heads and ten Horns, and on his Horns ten Crowns, and on his Head the Name of Blasphemy. The Beast was like a Leopard, and his Feet were as the Feet of a Bear, his Mouth as the Mouth of a Lion, and the Dragon gave him his Power. And tho' one of his Heads seem'd (k) wounded to Death, yet it was healed again, and the Land follow'd the Beast, and they worshipped the Dragon, who had thus upheld the Heathen Religion, when the *Jewish* Religion was destroy'd, resolving from hence, that the God of *Israel* was not able to contend with their Devils, nor his Religion able to

man Empire; because it was by his Power that it acted in all the Persecutions.

His being ready to devour the Child, shews how the Devil by the Authority of the *Roman* Emperors endeavour'd to destroy Christianity in its Birth. This also has some Allusion to the Case of the Children of *Israel* in *Egypt*, *Pharaoh* causing their Children to be put to Death.

The Birth of the Child may denote the Birth of Christ among the *Gentiles*, or Christ form'd in his Members.

The War between *Michael* and the *Devil* was waged during the time the Woman was in Travail: *Michael* and his Angels, together with the Martyrs and Confessors, fought for about three hundred Years, during the ten Persecutions of the *Roman* Emperors; the *Devil* endeavouring still by their Cruelty to destroy the Church.

The Devil's Ejection from Heaven was the abolishing of Idol-Worship.

The Dragon, who had hitherto been worshipped instead of God, was by *Constantine's* coming to the Empire, cast out of his Heaven to the bottom of Execration.

The Dragon's being call'd Accuser is an Allusion to *Job*; for by Satan's

accusing him, he brought it to pass, that God permitted him to try *Job* by Temptations and Tribulations.

It was by the Blood of Christ that the Dragon was overcome, and his Conquerors freely gave their Lives for a Testimony of his Word.

The World is warn'd to beware of the Wrath of the Devil: For tho' *Constantine* did cast him from the Throne, yet he was for some time still worshipped by the People; but perceiving at length he was wholly to be thrust down, he study'd to bring the Victory of the Church into Danger, and by new Stratagems to undermine her.

The Eagle was the Ensign of the *Roman* Empire, by whose Protection the Church was at first deliver'd and protected against *Licinius* and those Persecutors; but afterwards the same Wings left her in the Wilderness in the State of Solitude, in which she must continue during the Reign of Antichrist.

(k) *Wounded*. This wounded Head may allude to the Temple on one of the seven Hills at *Rome* burnt down by Lightning, and so Idolatry seems to have receiv'd a fatal Blow: But that was rebuilt by *Domitian* the Emperor, and Idolatry again confirm'd.

maintain

maintain itself against their Idol-Worship. Hereupon the Heathen Idol-Worshippers despise all others, and (l) scoff at the God of *Israel*, speaking Blasphemy against God and his Christ, persecuting the Christians and suppressing them every where, whether of *Jewish* or *Gentile* Extraction. And the Christian Professors within the Compass of the *Roman* Dominions were put to sharp Trials, and (m) all, whose Names were not from the Foundation of the World written in the Book of the Lamb slain, fell into Idolatry; as the carnal temporizing *Gnosticks*, who rather than be Martyrs and Confessors for Christ, chose to comply with Idolatry. But to comfort the Christians under their Persecution and Captivity, God tells them, he will revenge them of the Beast by the like Punishment upon him.

The next Part of this Vision was the Representation of a second Beast, with two Horns like a Lamb, and the Speech of a Dragon, but he came out of the Earth; by which are meant the Magick Miracles and Divination the Heathen Priests made use of to advance Idol-worship, which had lost Ground by the burning of the Capitol. By these great Wonders were pretended to be done, even bringing down Fire from Heaven, as is affirm'd of *Apollonius*. By these lying Miracles the Beast prevail'd to have an Image made,

(l) *Scoff*. As the Heathen Emperors did, calling themselves Gods, particular *Domitian*.

(m) *A. l.* The Learned have remark'd a very important Transposition of Terms in *Revel.* 13. 18. where all the Versions, except that of *Castalio*, make *St. John* evidently contradict the Apostle to the *Hebrews*, making the one say, *That the Lamb was slain from the Foundation of the World*, whereas the other declares expressly, *Heb.* 9. 25, 26, 28. *That Christ has not offered himself often; that he has not suffered often since the Foundation of the World, &c.* To justify the Expression of *St. John*, it is said, that his Meaning was not, that the Lamb was actually slain from the

Foundation of the World, but only that it was slain in the Decree of God, or in the Sacrifices and Types which did prefigure him, or so far as the Virtue of his Sacrifice did extend to the Foundation of the World. But if they would have this to be the meaning of *St. John's* Expression, they shou'd have rendered it so in the Translations. However, it is much more natural to put the Words of *St. John* in another Order, and translate them thus; *All that dwell on the Earth, whose Names are not from the Foundation of the World written in the Book of the Lamb, shall worship him.* This will appear by another Passage of the same *St. John*, *Revel.* 17. 8.

which

which was erecting Idol-worship again ; and which being enforced by the Emperor's Edicts thro' all Provinces, all that refused were severely persecuted, being interdicted all Privileges and Advantages of Life, if they would not join with them in Idolatry.

The Seventh Vision.

UPON the close of this *John* saw another Vision, which was a Lamb standing on Mount *Sion*, with an hundred forty and four thousand, that had the Father's Mark on their Foreheads ; meaning Christ in his Church, with all those pure Christians that had openly and constantly professed the Truth. Then *John* heard a Voice from Heaven, as of many Waters, that is, the Gospel preached aloud among the *Gentiles*, and a Multitude of *Gentile*-Christians rejoicing ; and these sung an Hymn of Praise, in which none could join with them, but those pure Christian-*Jews*, that had kept themselves spotless from the Pollutions of the World. These are they who were untainted with the heretical *Gnostick* Corruptions of Uncleaness, and that held out constantly against all Persecutions ; who never fell off to any false Practices, but served God blameless.

After this *John* saw another Angel flying in the midst of Heaven, carrying happy Tidings to all Nations, saying, *Fear God, and give glory to him, and adhere to the true God, for the Hour is come that Idolatry shall be destroyed.* And presently another Angel brought the News, that it was done, that that impure City *Heathen-Rome*, under the Title of *Babylon*, should speedily be destroy'd, for advancing the Heathen-worship, and persecuting all that would not join in it. After these follow'd a third Angel to confirm and fortify the persecuted with Patience under the present or remaining Persecutions, threatening the unconstant with the Punishments of *Sodom* and *Gomorrab*. And to that purpose a Voice from Heaven was heard, saying,
Blessed

Blessed are the Dead who die in the Lord, for they shall rest from their Labours; who shall be crown'd with the Reward of eternal Peace, and be no more liable to the Storms of Persecution. After this *John* saw a white Cloud, on which sat Christ with a golden Crown on his Head, and a sharp Sickle in his Hand: And another Angel call'd to him to proceed immediately to Excision, their Sins being now ripe for Destruction. Which he accordingly did, and this Vengeance befel Heathen-Rome. This was afterwards repeated; not only to the City of *Rome*, but to other Parts of the Empire, wherein Christianity had been persecuted, and a most bloody Slaughter follow'd.

The Eighth Vision.

THE next Vision which *John* saw was concerning the Judgments of God upon Heathen-Rome, represented by seven Angels with seven Plagues, containing God's Vengeance. And besides them he saw a great Multitude of pure zealous Christians that had not yielded to the Terrors of their Persecutors in the least degree, who standing with their Harps in their Hands, sang the same Song that *Moses* had done upon the Victory and Deliverance out of *Egypt*, when the *Egyptians* were drowned in the *Red-Sea*; saying, *Great and marvellous are thy Works, Lord God Almighty, just and true are thy Works, O King of Saints. Who shall not fear and reverence thy Name? For thou shalt convert all Nations upon the Conviction of thy Judgments, who shall come and worship before thee.* After this *John* saw the Holy of Holies open'd, those great Mysteries which had long lain hid, revealed, those Decrees of God concerning the *Romans* now ready to come forth; and the Sum of them was contain'd in seven Punishments upon the *Roman Empire*, brought out by as many Angels in shining glorious Habits, sent by God from his Throne in Heaven to execute these Judgments upon them. And one of the four Animals that attended the

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the Throne, gave to the seven Angels seven golden Vials full of the Wrath of God : and the Place where this Vision seem'd to be was fill'd with Smoke, as an Expression of the Fire of God's Wrath and Vengeance, which was so insupportable, that no body cou'd indure to come into the Sanctuary.

The Angels waiting for the Word of Command for the disposing of the Vials, a Voice from the Temple call'd to them to execute the Wrath of God, by pouring out the Vials upon the Earth ; and there fell heavy Plagues, which swept away a Multitude of Heathens and temporizing *Gnosticks*, in *Rome* and other Parts of the Empire.

The second Angel did likewise, and the Sea became like Blood ; that is, *Rome* was filled with Slaughters by the Cruelty of the Emperors, and the frequent Seditions of the Inhabitants, in which Multitudes perish'd.

The third Angel poured out his Vial on the Rivers and Fountains, other Cities and Provinces of the Empire, wherein great Wars and Tumults arose, and many were slain. And this Angel that poured out the Vial of God's Judgments upon these Places, did it as a just Judgment on them, for the Blood of the Christians that had been slain by them, and as an Act of Pity and Relief to the persecuted, to whose Sufferings God put an End by these Means.

The Execution of the fourth Angel was by bringing a great Drought and Famine on the Empire, such as was in *Maximin's* Time, express'd here by the Sun's scorching of Men, which signifies that scorching and drying up the Fruits of the Earth, from whence a Dearth proceeds, and so mention'd here to express Famine. And tho' this Plague tormented them exceedingly, yet they were so far from repenting, that they rail'd at the Christian Religion as the Cause of all their Miseries.

The fifth Angel's Vial was not poured out upon the Persons of Men, but on the Seat of the Beasts, that
is,

is, on the Government itself; which was very much distress'd by the Invasion of the barbarous Nations; and this, as before, they imputed as a just Judgment on them for permitting Christianity among them, and therefore they set themselves more violently against the Christians.

The Execution of the sixth Angel was the destroying of *Maxentius's* Forces in *Italy*, and distressing of *Rome*, the mystical *Babylon*, noted here by (n) *Euphrates* the River that belongs to *Babylon*, preparing it for *Constantine* and his Sons that were Christians.

After this *John* saw three diabolical Spirits like Frogs come out of the Mouth of the Dragon; which were made use of to deceive *Maxentius*, assuring him of Success against *Constantine*, and by which means *Constantine* destroy'd his Army, enter'd *Rome*, and gave a fatal Blow to Idolatry. Such unexpected Changes as these, and such secret Methods of God's Providence, may in reason admonish all to be watchful.

When the seventh Angel had poured out his Vial into the Air, *John* heard a Proclamation come out of the Holy of Holies, saying, It is done; that is, *Heathen Rome* is now destroy'd; which fell out afterwards in the Emperor *Honorius's* Time: All which was foretold by the terrible Prognosticks of Thunders, Lightnings and Earthquakes. All *Rome* being at the time of *Honorius* divided into three Parties, the Heathen, the Orthodox, and Heretical or impure Christians, this brought in *Alarick the Goth*, who executed God's just Vengeance on Heathen *Rome*.

(n) *Euphrates*. The River *Euphrates*, we know, is that which runs thro' *Babylon*, and so that great River is set to denote that City, as we ordinarily find *Tyber* to be us'd for *Rome*, the Sea for *Galilee*, and the Region to which it belongs. But the Ground for the City of *Rome* being called *Babylon* may probably be this; because *Baby-*

lon was the Seat of the *Affyrian* Monarchy, as *Rome* of the *Roman*: and the *Affyrian* Monarchy being the first, as the *Roman* was the last, *Rome* that thus succeeded *Babylon* may well be called by that Name. And so generally the Antients understood it, some having drawn the Parallel in many Particulars.

The Ninth Vision.

THE seven Angels having thus executed their Orders, in discharging their several Plagues, one of them calleth *John* to him, and shews him the Vengeance that was ready to befall the great Whore, or Imperial Dignity of *Rome*, fitly so call'd for her Impious Idolatries, and forcing other Countries subject to her into the same idolatrous Courses. In this Vision *John* was carry'd into a Desert, where he saw a Woman sitting on a Scarlet-colour'd Beast, full of Names of Blasphemy, that had seven Heads and ten Horns, meaning the seven Hills on which *Rome* was built, and the ten Horns, ten Kings confederated with the *Roman* Emperor. And this Woman, or *Roman* Power, was in great Prosperity, and much Cost was bestow'd on their Idol-worship. On the Forehead of this Woman was a Name written, *Mystery, Babylon the Great*, the Introducer of Idolatry into other Cities; who, besides her Idolatry, had drank deep of the Blood of the Saints. At this Sight *John* was much astonish'd. But the Angel interpreted the Vision to him, telling him, That all that dwell on Earth, whose Names are not written in the Book of Life from the Foundation of the World, shall wonder when they behold the Beast that was, and is not, and yet is. This is the meaning of the Vision; the seven Heads are the seven Hills which are so notoriously known in *Rome*. They also signify seven Kings or Emperors; five whereof are dead, *Claudius, Nero, Galba, Ottho, Vitellius*; one that reign'd, viz. *Vespasian*, and a seventh was not yet come, namely *Titus*, whose Reign was to continue but two Years and two Months. And the Beast that was and is not, was *Domitian*, who for his bloody Persecution of the Christians was to be punish'd accordingly. As for the ten Kings noted by the ten Horns, they for a small time comply'd with the *Roman* Power, and, as the Emperors did, persecuted

REVELATION CHAP. XVIII.⁴⁹
An angel throws a milstone into the Sea.



REVELATION 18. Verse³³⁷**11.**

*And the merchants of the earth shall
weep and mourn over her, for no man
buyeth her merchandise any more.*

cuted the Christians in their Dominions. But they shall be subdued by the Lamb with whom they wag'd War. And the Angel said moreover to *John*, The Waters, that is, the People of several Nations, that were under the *Roman* Emperor so lately, and the ten Kings of those Nations that had no Power or Kingdom within the *Roman* Territories, shall invade the *Roman* Empire, and at length spoil the City of all its Bravery, and deprive them of many of their former Dominions, and set the City on Fire. And all this as an eminent Act of God's Providence, that all those Nations should first confederate with the *Romans* to persecute the Christians, and then that they should break off, and execute God's Vengeance upon them. And as to the Woman whom thou didst see, she is the *Roman* Power, or the Empire of *Rome* and the World, which hath many Princes under her.

The Tenth Vision.

WHILST *John* was thus transported with the Strangeness of the Prediction of the approaching Fate of mystical *Babylon*, or *Rome*, another Vision offer'd to his Sight; which was the Representation of the Destruction of Heathen-*Rome* by the *Goths* under the Conduct of *Alaric*. An Angel descended from Heaven, and with a loud Voice cried, ' That great City so like *Babylon* for Pride, Luxury and Oppression, is now fallen from that Eternity of which it dreamed, and over-run with barbarous *Goths* and *Vandals*. And this is a just Punishment of her foul Idolatries, which she has infus'd into other Nations.' And a Voice was heard, warning all Christians to abstain from communicating in her Sins, and to depart out of the City, as the Emperor *Honorius*, and Pope *Innocent* did to *Ravenna*, at the time of *Alaric's* Siege, as the only way of rescuing them from Destruction. For, continued the Voice, ' The Cry of her Sins is come to Heaven, and now Vengeance is

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‘ come upon her ; and she shall receive a double Portion of Punishment. For her Pride and Opinion of herself, Fire, Famine, Plague, and Slaughter shall rage in her ; many shall deplore her calamitous Condition, but forsake her, and be afraid of relieving or assisting her. The Merchants shall al-
 ‘ ment their want of Trade, for her Luxury was their Support and Gain. The Dainties wherewith she indulg’d herself are now prohibited her ; and those who us’d to come freighted with Delicacies to her, when they shall hear of this Desolation, shall divert to some other Place ; and all shall admire the suddenness of her Fate, bewailing her former Greatness, and their own Loss in her Destruction.’ Then said *John*, ‘ Methought I saw an Angel of God take a Stone like a Mill-stone, and cast it into the Sea, as an Emblem of *Rome’s* speedy and approaching Ruin : Thus shall *Babylon* be destroyed. No more joyful Sounds of Musick shall cheer thy Inhabitants, nor the cunning Artist enrich thee. The times of thy Mirth are now at an end, and for these Reasons ; because thy Luxury enrich’d many, and made them great ; because thou hast seduc’d others to Idolatry ; and because thou hast persecuted and slain the Apostles and other Christians.’

The Eleventh Vision.

AFTER these things, *John* heard a Noise of much People in Heaven, who rejoiced at the Destruction of the Heathen Religion, and the happy News for the Christian : But this rejoicing was gradual, first magnifying God’s Fidelity to themselves, and then his Justice in revenging them on the idolatrous Persecutors, who had betray’d so many, and shed so much Christian Blood. Whilst they were thus rejoicing, the four and twenty Bishops and the four Animals prostrated themselves, and joined in the Chorus of Praise ; and at the same time a Voice from the Throne admonish’d all Christians to praise God. Then
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an Angel bad *John* enter this happy Change in his Book : And *John* in a Transport offering to adore him, the Angel forbad him, saying, ‘ I am thy Fellow ‘ Servant, no more honourably employ’d by Christ ‘ than thou art, being one of his Messengers to publish his Gospel.’ After this *John* saw Christ coming from Heaven, and riding on a white Horse, to execute Judgment against his Enemies. His Eyes were like flaming Fire, and he had many Crowns on his Head, as Testimonies of his Victories over his Enemies ; and in Token of those Victories he had a Note of Distinction, which only but himself understood. He was clothed in a royal Purple Garment, noting that regal Power to which he was installed, as a Reward of his Sufferings ; and his Name in which he was represented, was the known Title of Christ, the Word of God : And the Angels, the Ministers of his Vengeance, attended him in a glorious and splendid Manner. Out of his Mouth proceeded that terrible sharp Part of the Gospel, his Threats against his Enemies, and those now to be executed on the Heathens, whom he will subdue by his Power, because they will not be converted ; for which Obstinacy of theirs he is now preparing the most bitter Portion of his Wrath for them. By these Means he will shew himself too mighty for any Power on Earth to resist. Then *John* saw an Angel standing in the Sun, who called to all the Birds of Prey, *Goths* and *Vandals*, &c. that they should come as to a Feast to this Judgment of God upon these Idolaters, telling them there should be abundance of Prey of all sorts for them. Then the Idolaters at *Rome*, and in all other Parts of the Empire, began to persecute the Christians ; but for the *Roman* Idolaters, Magicians, Augurs and Diviners, that had deceived the carnal Christians, so far as to consent and comply with the heathenish Idolatry, they were utterly to be extirpated like *Sodom* and *Gomorrab*. As for the rest, they were swept away in the same Destruction, and Idol-worship was totally destroy’d with them.

The Twelfth Vision.

AND now to give a Representation of that Tranquillity and Peace which the Church was about to enjoy, *John* saw in another Vision the great Enemy of it confined for a long Season. First he saw an Angel descend from Heaven, with the Key of Hell, and a great Chain in his Hand, who seized on the Devil, and bound him for the Space of a thousand Years; noting the Quiet and Freedom from Persecutions that the Church should be allowed from the time of *Constantine's* coming to the Empire. And he secured him in Hell, that he might not deceive and corrupt the World to Idolatry, as he had done till then; after which Term of Years he was to be let loose again for a certain Season. Then *John* saw Thrones, and Persons sitting on them, who had Power given them to execute Judgment, and profess the Faith of Christ; as if all that had died for Christ, and held out constantly against all Heathen Persecutions, had been now admitted to live and reign with Christ in a quiet and flourishing Condition for the Space of a thousand Years. But as for the old Idolaters and *Gnosticks*, there should none of them be seen till the end of this Space of a thousand Years. This is what is proverbially described by the first Resurrection, that is, a flourishing Condition of the Church under the Messiah; and happy will they be that shall share in the Benefit of this Resurrection, for they shall be exempt from the second Death, that is, *Roman* Tyranny and Persecutions, and enjoy the Blessing of an undistur'd Quiet in their Profession of Christ. And after the Expiration of the thousand Years, the Sins of the Christians will provoke God to take off this Restraint from the Devil, and he shall persecute them (o) afresh.

(o) *Afresb.* This may reasonably be said to fall out about a thousand Years after the Date of *Constantine's* Edict for the Liberty of the Christian Profession, at which time the *Mabometan* Religion was brought into *Greece*, a Part of the *Roman* Empire.

Then

Then shall he seduce Men in all Quarters to false Religions, particularly *Gog* and *Magog*, the Inhabitants of those Countries where *Mahometism* began to flourish, to engage them in vast Numbers to invade and waste the Christian Church in *Greece* and *Asia*. And accordingly they went out with great Armies, and besieged and took *Constantinople*, that City so precious in the Eye of God for the Continuance of the pure Christian Profession in it, and known among the *Greeks* by the Name of *New Sion*. And those that did so are in their Posterity to be destroyed, when the Christians, thus punished for their Sins, shall reform and amend their Lives. And the Devil, that set them on this mischievous Work, was to be remanded to his Prison; and this Empire of his was again to be destroyed, as the Idol-worship of the Heathens had been.

After this, in another Part of this Vision, *John* saw a Throne set up in great Splendor, and Christ in Majesty sitting thereon with great Terror; and a new Condition of all things in the World was now to be expected. And accordingly that which was the Design of all these Visions, is still here plainly made good; that tho' the Christian Religion, for the Sins of the wicked Professors, be permitted to be persecuted, and brought very low; yet God will send Relief to those that continue faithful, will destroy the Destroyer, and finally cast out Satan from his Possessions, and then come to judge the World, as here, in that last eternal Doom. And all that ever died were called out of their Graves before him, and in order to Judgment the Records of all their Actions were produced, and another Book brought forth called the *Book of Life*, wherein every one's Name is entered, that ever undertook God's Service, and blotted out again, if they had fallen off from him; and according to their Works were their Names continued or rejected. And all that perished in the Sea, or died on the Land, came out of their Graves, their Bodies were reunited to their Souls, and every one was

judged according to his Works. Then at last Death it self was destroyed eternally, an everlasting Being now succeeding in the Place of this frail mortal one : And this is what is proverbially called the second Death, wherein this whole World hath its Period and Consummation ; and whosoever had not his Name written and continued in the Book of Life, whosoever died not constant in the Faith of Christ, was cast into everlasting Fire.

And for a clearer Representation of that flourishing Estate of the Christian Church for a thousand Years, there was farther represented to *John* a most eminent illustrious Change, a kind of new World ; for he saw another *Jerusalem* descending upon the Earth, set out with all the Decorations and Ornaments imaginable. And he heard an Acclamation out of Heaven given to this Appearance, signifying it to be the Christian Church now solemnly espoused to Christ, which he will certainly protect and defend, as long as they faithfully adhere to him ; and all Persecutions and Punishments for Religion shall have an End. And God owned this great Change as an Act of his special Providence, and commanded *John* to take notice of it, and write it down as a thing of the highest Importance and Concern ; and as a Decree of his, that it should certainly come to pass. And God said farther to him ; ‘ This I have done by my eternal Power, ‘ and now every one, that will, shall have Access to ‘ the Exercise of the Christian Religion without any ‘ Inconvenience or Incommodation. He that continueth constant to it shall enjoy an uninterrupted Felicity in this World, and live in my Family, the Church, as the Son with the Father, in all Freedom and Safety. But for the false apostatizing *Gnosticks*, ‘ infamous for their abominable Cruelty, Adultery, ‘ Sorcery, Idol-worship, Dissimulation and Lying, ‘ they shall be utterly turned out of the Church, and ‘ no more appear among the Christians.’

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REVELATION CHAP. XXI.
The Heavenly Jerusalem.



REVELATION 21. Verse ^{343.} 22.

*And I saw no temple therein,
for the LORD GOD almighty, and The
LAMB, are the temple of it. ~*

After this one of the seven Angels, that had the seven Vials of the last Plagues, came to *John* and said, 'Come with me, and I will shew thee that Christian Church, which, by those former Destructions wrought on Heathen *Rome*, is come out of Persecutions into a flourishing Condition.' And the Angel carried him to the Top of a great Mountain, and there shewed him this Christian Church, (mention'd before under the Title of the *New*, as here of the *Holy Jerusalem*) and that glorious beautiful State bestow'd on it by God; having the Presence of God most particularly and remarkably with it, and all the Lustre of the Christian Doctrine belonging to it. It was encompass'd with a great high Wall, denoting the Faith of Christ and Doctrine of the Gospel, and had twelve Entrances to it; that is, universal Admission offer'd to all that would forsake Idolatry, and come in: And the Bishops of the Church had Power to admit and shut out, and the Names of the twelve Tribes written on them, signifying them to be as Governors of the Tribes; that is, Rulers of his Church, this *New Jerusalem*. And these Entrances, three toward every Quarter, signified the coming in of People from all Quarters of the World to the Faith of Christ, and their Baptism, the Sacrament of Admission for all, perform'd by a threefold Immersion or Profession of Faith in the three Persons of the Trinity. And the Wall, which encompass'd the City, was founded upon the preaching of the twelve Apostles of Christ.

Whilst *John* was observing the Description of this beautiful Fabrick, the Angel who convers'd with him, had a golden Reed in his Hand to measure the Dimensions of it, which were in this manner. The measuring of it denotes its long Continuance, whereas that which was likely to be soon taken away was not to be measured, (See *cb. 11. v. 2.*) This City or Church being in the Figure of a Cube, was twelve thousand Furlongs every way. The Wall was an hundred forty and four Cubits in Compass, that is, twelve times

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twelve Cubits, allowing an equal Proportion to every one of the twelve Apostles, who were the Foundations of this Wall. And the Rod by which this was measured, was a Pole of six Feet long, equal to the Stature of the Angel that appear'd to *John*, that is, of a Man. The Matter of which this Wall was made, was Jasper, a very precious and durable Stone; noting the several Ingredients of the Christian Faith to be such, as precious Precepts, faithful Promises, sure to be perform'd, and such as all Eternity is concern'd in; and the Church itself a Society of holy Men, remarkable for sincere conspicuous Purity, such as God, who sees to the bottom of the Heart, acknowledges and approves, and such as Men may behold and glorify God for them, in both respects express'd here by Gold and Glass; Gold, in respect of its Purity and Value in the sight of God; and Glass, in respect of the Transparency of it, discernable both by God and Man. And the Apostles, here call'd the Foundations, who planted this Faith, were represented in a most glorious manner by all the precious things imaginable, and the several Intimations of each of which might have somewhat of Propriety to each of the Apostles, but will hardly be applicable with any Certainty; but all together certainly note that which is most precious, and signify their Memory to be such in the Church of God, and any thing that was taught by them to be accepted with Veneration. And the Governors of the Church, here call'd the twelve Gates, which had the Power of admitting or excluding, were each of them represented as very estimable precious Persons; and the Streets of the City, that is, the Assemblies or Congregations of Christians in the Church, were like Gold and Glass, as is before mention'd of the Wall. There was no particular Temple therein, but a general Liberty to serve God in every City and Place, and not as was among the *Jews*, only at *Jerusalem*; but whereloever Christians met together, or in every Man's own Recess, they offer'd up Prayers to God, and God in Christ was in the midst of them,

them, especially in the Christian Churches, set apart for God's peculiar Service in every City and Town, and not confin'd to one particular Place for all to resort to. And there was no need of Sun and Moon, new ways of Revelations for enlightning this Church ; for God, coming down and pitching his Tent upon the Earth, hath planted the Faith intirely, and so his Doctrine in the full and perfect Light of his Church, the Rule of all our Faith, which needs no farther Addition or new Revelation. And all the People of the World that come to any Sense of their Idolatries and Sins, occasion'd by God's Judgments fallen on them, shall be glad to live up to the strictness of this Rule ; and the Kings of the Earth, the most eminent for Power, Wealth and Learning, shall submit themselves to it, and be glad to become Members of the Church ; studying to support and protect it, and endowing it with worldly Wealth and Splendor. And there shall be a most ready and hospitable Reception at all times for all that will come into the Faith by Amendment of Life. The *Gentiles* of other Parts that are not subject to the *Roman* Empire, shall come into the Church, and contribute to its flourishing Grandeur, by their honourable and magnificent Endowments. And this shall generally be done by all that resolve to live up to the Purity and Piety of the Gospel : and only they shall be excluded this celestial Habitation, who are immers'd in all Filthiness and abominable unnatural vicious Practices, and in all manner of unjust Dealings ; for such cannot by the Laws of Baptism be receiv'd, and who will not desire to undergo Christ's Discipline.

In the same Vision *John* saw by the Angel's Direction a pure River of Water of Life, and clear as Crystal, that is, a Font or Baptistry ; to which they that were admitted were bound to undertake all Purity of Life : and this Power of Admission was intrusted to the Governors of the Church, by Christ communicated to them. Then *John* saw a Place of Christian Assemblies, and betwixt that and the Font was the Tree
of

of Life planted ; and the visible outward Profession and Form of Piety in the Church were to be of great use in attracting others to the Church, and to keep them there in a good State of Mind, or reduce and restore those that had fallen from it. And for notorious Sinners, to whom the Censures of the Church relate, they shall not be permitted to continue in it ; for the Christian Judicatures shall never cease for the Space of the thousand Years, and all Christians will submit to them. And such as do so shall have the Favour of God, and be accounted his true Servants. In this Church of Christ there shall be no more Sadness or Darkeness, no want of Refreshment or Comfort ; God shall be all in all to them, and they shall never fail to enjoy this Felicity of serving God, express'd by being Kings and reigning with Christ. Then the Angel began to conclude his Discourse with *John*, and to sum up what he had seen in this Vision ; telling him, ‘ That all this, ‘ as strange and glorious as it was, should certainly ‘ come to pass ; and that God, who had inspired and ‘ given Commissions to his Prophets, had now sent an ‘ Angel to make this Revelation, by way of Vision, of ‘ those things that were more speedily to commence, ‘ and one after another to be completed. And this ‘ Consideration of the speediness of the fulfilling these ‘ Prophecies, that of the Prosperity of the Church under Christian Emperors and Kings, as also those that ‘ concern’d the Destruction of the *Jews* and *Gnosticks*, ‘ (every where call’d the Coming of Christ) now immediately approaching ; this Consideration, I say, ‘ is of so vast Importance to every one that lives in ‘ the Christian Church, that as ’tis the only way to ‘ Happiness for a Man to guide his Actions by the ‘ Contents of this Prophecy, so it will go very ill with ‘ him that doth not. These things did I *John* see and ‘ hear ; and when I had done so, I was so transported ‘ with Joy, that in a Sense of the great Benefit and ‘ Blessing of them, I offer’d to adore the happy Messenger of so much good ; but he wou’d not permit ‘ me,

‘ me, saying, I am thy Fellow-Servant, and but equal
 ‘ to the other Prophets who are thy Brethren; and
 ‘ they that live and persevere in the Faith of Christ
 ‘ against all Temptations, according to the Design of
 ‘ this Book, are absolutely such as I am, the Servants
 ‘ of God also. Therefore let God have all the Thanks
 ‘ and Praise of all that shall be done, and of all that is
 ‘ now revealed to thee. And then, methought, Christ
 ‘ himself said to me, Seal not up this Prophecy; lay it
 ‘ not up as a thing in which only future Ages are con-
 ‘ cerned: for the Completion of a great Part is so near
 ‘ approaching, that it is fit the Prophecy should lie
 ‘ open for all to see and observe the Completion of it.
 ‘ And now the bad and the good shall come to re-
 ‘ ceive their Sentence: There remain now no more
 ‘ Seasons of working Changes on any, but he that is
 ‘ still impenitent is like to receive his Reward accord-
 ‘ ingly; and on the other side, he that hath held out
 ‘ courageously and constantly against all Terrors of
 ‘ Persecutions, and Deceits of carnal Sins, will sudden-
 ‘ ly receive the Fruits and Recompence of it. And
 ‘ I shall not now make any farther Delays, as has been
 ‘ by some objected against the Fidelity of my Promi-
 ‘ ses, (2 *Pet.* 3. 9.) but will hasten to reward every
 ‘ Man according to his Works, both good and evil.
 ‘ I am the eternal God, and am able to perform my
 ‘ Promise. Blessed are they that receive the Faith of
 ‘ Christ, and live quietly and christianly according
 ‘ to the Rules of the Church, out of which all profane
 ‘ wicked Persons are to be ejected; such as the *Gnos-*
 ‘ *ticks* are, who cannot more fitly be compared to any
 ‘ thing than to Dogs, for biting and tearing the Ortho-
 ‘ dox Christians; and are over and above professed
 ‘ Sorcerers, guilty of all filthy Pollutions, Blood, Ido-
 ‘ latry, Hypocrisy, Treachery and Lying.

‘ I Jesus have sent unto thee my Angel, with all
 ‘ these Visions concerning the seven Churches, and all
 ‘ other Passages concerning the universal Church of
 ‘ God. I am he that am known to the Prophets by
 ‘ these

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‘ these several Titles, The Root of *Jesse*, the Son of
 ‘ *David*, the Star that ushers in the Day, giving Light
 ‘ and Chearfulness to the World : The Spirit of God
 ‘ that dwells in the Church of Christ, adorns and sets
 ‘ it out, and fits it as a Bride for Christ ; and the
 ‘ Church, the Bride it self, calls to every Man to con-
 ‘ sider his own Safety, so far as to make haste to come
 ‘ into the Number of these faithful Servants of Christ.
 ‘ And let every one that heareth these Visions say the
 ‘ same, seeing the important Advantages of it, and
 ‘ Dangers of the contrary : And whosoever will, may
 ‘ have a chearful Admission to it, and to that refresh-
 ‘ ing Assistance of Grace and Pardon of Sin offer’d to
 ‘ him.

‘ As for all those to whom this Prophecy shall come,
 ‘ I conjure them all, that they change not a Tittle of
 ‘ it ; and withal, that they look upon it as the last au-
 ‘ thoritative Prophecy that is likely to come from
 ‘ Heaven, to be a Rule of Faith to the Church.
 ‘ What is here said is decreed and settled immutably ;
 ‘ no Man shall be able to avert it : And whosoever
 ‘ shall go about to infuse any other Expectations into
 ‘ Men than what are agreeable to these Visions, God
 ‘ shall bring on him the Judgments that are here de-
 ‘ nounced against his greatest Enemies. And so in like
 ‘ Manner, if any Man shall derogate from the Autho-
 ‘ rity of this Prophecy, and take out any Part of it, or
 ‘ obstruct any Man’s receiving the Admonition of
 ‘ Christ contained in every Part thereof, God shall cast
 ‘ him off, throw him out of the Church, account him
 ‘ incapable of all the Blessings which are here promi-
 ‘ sed to the faithful Christians. Christ that sent these
 ‘ Visions affirmeth assuredly, that he will speedily
 ‘ execute what is contained in them ; and the Writer
 ‘ hereof, in the Name of faithful Christians, gives his
 ‘ Acclamation, *Be it so Lord Jesus, Be it so.*’



Itinerarium Sacrum :

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J O U R N A L

O F T H E

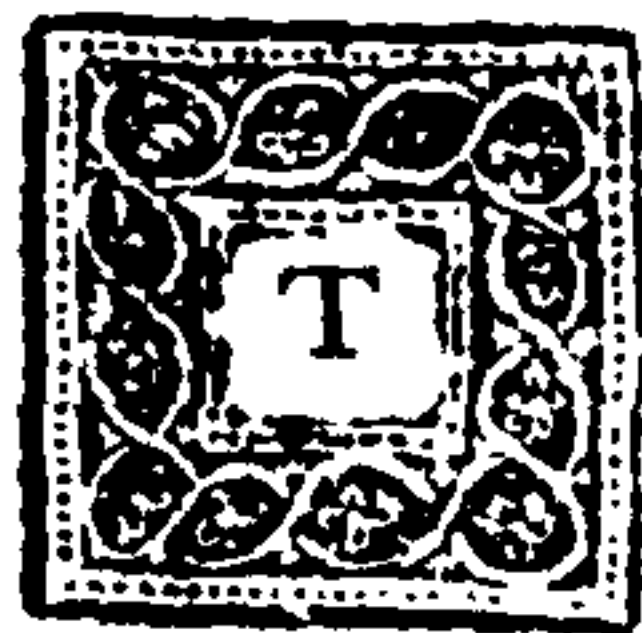
P E R E G R I N A T I O N

O F

Jesus Christ, the Son of GOD.

*Collected from the Four Evangelists, and
digested according to the Order of Time.*

The Childhood of Christ.



H E Word, which in the Beginning was God and with God, in the Fulness of Time was made Flesh, and dwelt among us. *John i. ver. 1, &c.*

In the Reign of *Herod*, King of *Judea*, the Divine Herald, *Gabriel* the Angel, appeared to *Zacharias* the Priest, and foretold that he should have a Son by his barren

barren old Wife *Elizabeth*; which Son was to be the Forerunner of the Word made Flesh. *Luke 1. v. 5.*

The sixth Month after this, the same Divine Messenger *Gabriel* appeared to the Virgin *Mary*, the betroth'd Wife of *Joseph*, of the Lineage of *David*, whom he acquaints with the special Favour of Heaven, in designing her to be the Mother of the Saviour of the World, and that she should conceive by Virtue of the Holy Ghost. *Luke 1. v. 26.*

Mary being with Child of Christ visiting her Cousin *Elizabeth*, who was big with the Baptist, magnifies God, and returns home joyful to her betroth'd Husband *Joseph*. *Luke 1. v. 39.*

The Baptist being born receives the Name of *John*, contrary to the Expectation of his Friends and Relations. *Luke 1. v. 57.*

His Father *Zacharias*, having recovered the Use of his Tongue, blessed God. *Luke 1. v. 67.*

Joseph the Husband of *Mary* being admonished by an Angel in a Dream, that his Wife was with Child by Virtue of the Holy Ghost, takes her Home. *Matthew 1. v. 19, &c.*

Christ is born in *Bethlehem* of the Virgin *Mary*. *Luke 2. v. 1.*

His Genealogy from *Abraham* to *David* is described. *Mat. 1. v. 1. Luke 3. v. 23.*

His Birth is published by the Angels. *Luke 2. v. 8.*

He is circumcised the eighth Day, and receives the Name of Jesus. *Luke 2. v. 21.*

He is adored by the Wisemen, that came from the East to see him, at the Instigation of his Star appearing. *Mat. 2. v. 1.*

When the Days of Purification according to the Law were accomplished, they present him to the Lord in the Temple at *Jerusalem*. *Luke 3. v. 22.*

Herod intending to kill him in the Massacre of the Infants, by the Advice and Direction of an Angel he is conveyed into *Egypt*. *Mat. 2. v. 13.*

Returning from *Egypt* he dwelt with his Parents in *Nazareth*, a City of *Galilee*, until the Day of his manifesting himself to *Israel*. *Mat.* 2. v. 19.

Being twelve Years old, he goeth up with his Parents to *Jerusalem* to celebrate the Passover; and his Parents returning home and missing him on the Road, hasten back to *Jerusalem*, where they find him giving wonderful and promising Specimens of his extraordinary Wisdom. *Luke* ii. v. 41.

Christ's Man's Estate.

IN the fifteenth Year of *Tiberius Cæsar*, *John* being sent by God out of the Wilderness, preaches up the approaching of Christ's Coming, and exhorts all to prepare for it by Repentance and Baptism. *Mat.* iii. v. 1. *Luke* iii. v. 1. *John* i. v. 6, 7, 15.

Amongst the rest that presented themselves to *John's* Baptism, Jesus being now full thirty Years old, offer'd himself to be baptized by *John*. *Mat.* iii. v. 13. *Mark* i. v. 9. *Luke* iii. v. 21. 23.

As soon as Jesus is baptized by *John*, he is declar'd by a Voice from Heaven to be Christ the Beloved Son of God. *Mat.* iii. v. 16. *Mark* i. v. 14. *Luke* iii. v. 21. *John* i. v. 23.

Shortly after his Baptism Jesus retires to the Wilderness, where he exercised himself with a forty Days continual Fast, and various Strugglings against the Temptation of the Devil. *Mat.* iv. v. 1. *Mark* i. v. 12. *Luke* iv. v. 1.

Whilst Jesus was in the Desert, doing Penance for the Sins of Mankind, the People generally supposing *John* to be the *Messias*, he openly declares to the Messengers of the chief of the *Jews*, sent on purpose to inquire of him, that he was not Christ, but only his Forerunner, who would in a short time appear publickly. *Luke* iii. v. 25. *John* i. v. 19.

The Day after this Message of the *Jews* to *John*, Jesus returning from the Desert, where he had been
forty

forty Days, *John* pointeth him out to all present with him : *Behold the Lamb of God, this is he of whom I told you before. John 1. v. 29.*

The Day following, when *John* had repeated the same Testimony of Jesus, two of *John's* Disciples, of which *Andrew* was one, follow'd Jesus. *John 1. v. 35.*

Andrew, charm'd with the Conversation of his Saviour, the next Day brings his Brother *Simon* to Jesus. *John 1. v. 41.*

A Day after, Jesus travelling from *Judea* to *Galilee*, meets *Philip*, whom he commands to follow him. *John 1. v. 43.*

A little while after *Philip* brings *Nathanael* the Lawyer, *John 1. v. 45.*

The third Day after Jesus's Departure from *Judea*, he honour'd a Wedding in *Cana* of *Galilee* with his Presence, and his new Disciples ; where, by turning the Water into Wine, he perform'd his first Miracle. *John 2. v. 1.*

After this he comes down to *Capernaum* with his Disciples. *John 2. v. 12.*

The Passover being at hand, he goes directly from *Capernaum* to *Jerusalem*. *John 2. v. 13.*

When he came to *Jerusalem*, he cast the Buyers and Sellers out of the Temple. *John 2. v. 14.*

The first Year of Christ's preaching, beginning from the Passover, immediately after his Baptism by John.

THIS Passover being the first from his Baptism, Jesus began to preach the Gospel in *Jerusalem* ; and in Confirmation of it shewed many Signs, which induced much People to believe in him. *John 2. v. 24.* and *4. v. 2.*

At this time an eminent Person named *Nicodemus*, one of the *Sanhedrim*, by Night came to Jesus, who instructs him in the Mysteries of the Christian Faith. *John 3. v. 1.* Jesus

Jesus leaving the City of *Jerusalem*, goes into the Country of *Judea*, preaching as he passes, and commissioning his Disciples to baptize. *John* 3. v. 22. and 4. 2.

John hitherto continued to baptize; but his Disciples, observing the great resort of the People to Jesus, were ready to resent it as a Diminution of *John's* Honour; but he tells them his Ministry was now near an End, and that he was to give place to the *Messias*. *John* 3. v. 23.

Soon after this *Herod* the Tetrarch threw *John* into Prison, because he had reprehended him for his incestuous Life, and other Crimes. *Mat.* 14. v. 3. *Mark* 6. v. 17. *Luke* 3. v. 19.

Which as soon as Jesus heard, he retir'd from *Judea*, out of *Herod's* reach, and went and preach'd the Gospel in *Galilee*. *Mat.* 4. v. 12. *Mark* 1. v. 14. *John* 4. v. 1.

Passing thro' *Samaria*, he instructs the Woman at the Well, and teaches the People, staying with them two Days. *John* 4. v. 4.

Then going to *Galilee*, he is honourably receiv'd by the *Galileans*, and much respected for the Signs he shew'd at the Passover in *Jerusalem*. *John* 4. v. 4.

When he came into *Cana* of *Galilee*, where he perform'd his first Miracle, he is sollicit'd by a certain Nobleman to cure his Son of a Fever. *John* 4. v. 46.

Which having perform'd, he goes to *Nazareth*, and from thence to *Capernaum*, where he took up his Habitation. *Mat.* 4. v. 13.

Thence he went all over *Galilee*, preaching the Gospel, and healing all manner of Diseases. *Mat.* 4. v. 17, 23. *Mark* 1. v. 15.

The Multitude thronging about him on the Sea-side, he enters into *Simon's* Ship, and teaches the People from thence, and by the miraculous great Draught of Fishes convinces *Simon* and *Andrew* of his Power, whom, together with two other Brethren *James* and *John*, he lists Disciples, who immediately quitted the Fishing-Trade, and follow'd him. *Mat.* 4. v. 18. *Mark* 1. v. 16. *Luke* 5. v. 1.

With these Disciples he went into the Synagogue at *Capernaum*, and after he had taught there, he cleans'd

one possessed with an unclean Spirit. *Mark* 1. v. 21. *Luke* 4. v. 31.

Going from the Synagogue to the House of *Peter*, he cureth his Wife's Mother of a Fever. *Mat.* 8. v. 14. *Mark* 1. v. 29. *Luke* 4. v. 38.

His Fame increasing by these Miracles, the People bring all their Sick and Possessed to the Door, where by Imposition of Hands he cures them. *Mat.* 8. v. 16. *Mark* 1. v. 32. *Luke* 4. v. 40.

Early the next Morning he goes from *Capernaum* into a private Place to pray; from whence he went teaching and healing the People all over *Galilee*. *Mark* 1. v. 35. *Luke* 4. v. 42.

Being very much press'd by the Multitude, he had a mind to pass over the Lake of *Genesareth*. *Mat.* 8. v. 18.

Whither as he was passing, a Scribe offering to be his Disciple is rejected. *Mat.* 8. v. 19.

Whilst they were under Sail, and Jesus asleep, a violent Storm arose, which threatened them with Shipwreck; which Jesus, being awak'd by his Disciples, allays to their great Admiration. *Mat.* 8. v. 24. *Mark* 4. v. 37. *Luke* 8. v. 23.

Being come into the Country of the *Gergesenes*, which is opposite to *Galilee*, he dispossesses two *Demoniacs* in a great Presence of People; and permitting the Devils to enter into the Herd of Swine, they ran into the Lake. *Mat.* 8. v. 28. *Mark* 5. v. 1. *Luke* 8. v. 26.

Returning by Shipping into *Galilee*, he again enters *Capernaum*, where he heals a poor Paralytick that was let down thro' the Roof of the House to him. *Mat.* 9. v. 1. *Mark* 2. v. 1. *Luke* 5. v. 18.

Going from this House toward the Sea, he sees *Matthew* sitting at the Custom-house, whom he calls from his Employment to become his Disciple and Follower. *Mat.* 9. v. 9. *Mark* 2. v. 14. *Luke* 5. v. 27.

Being intreated by *Jairus*, a Ruler of the Synagogue, to come and heal his Daughter now at the point of Death, in his way a Woman by the Touch of his Garment is cur'd of a bloody Issue; and he coming to *Jai-*
rus's

rus's House raiseth his Daughter from Death. Mat. 9. v. 18. Mark 5. v. 22. Luke 8. v. 41.

Going from hence he restores Sight to two blind Men, and dispossessed a Man of a dumb Spirit. *Mat. 9. v. 27.*

The second Year of Christ's Preaching, beginning from the second Passover after his Baptism.

FROM *Galilee* Jesus goes up to *Jerusalem* to the second Passover after his Baptism.

At the Sheep-pool of *Bethesda*, on the Sabbath-Day, he healed a Man that had been diseased eight and thirty Years, so perfectly, that he was able to take up his Bed and walk ; for which Fact the *Jews* reproaching him, he handsomely defends himself. *John 5. v. 2.*

Again he confutes the Pharisees, who condemned his Disciples for plucking the Ears of Corn, and rubbing them in their Hands, and eating them on the Sabbath. *Mat. 12. v. 2. Mark 2. v. 23. Luke 6. v. 1.*

He does the same thing a little after in a Synagogue of *Galilee*, by curing the withered Hand on the Sabbath-Day. *Mat. 12. v. 9. Mark 3. v. 1. Luke 6. v. 6.*

The Pharisees being very much incensed at these things, Jesus withdraws to the Sea-side, and from a Vessel there teaches the People, and heals a Multitude of Sick and Demoniacks. *Mat. 12. v. 15. Mark 3. v. 7.*

At that time leaving the Multitude, he retires to a Mountain ; and after he had tarried there all Night in Prayer, in the Morning calling his Disciples, he out of them chose twelve Apostles. *Mark 3. v. 13. Luke 6. v. 12.*

With them descending from the Mountain into the Champaign Country, he preaches to them and to a vast Multitude there present that excellent Sermon, which is called, The Lord's Sermon in the Mount, which contains a Summary of Christian Life, and Evangelical Perfection. *Mat. 5. v. 1. Luke 6. v. 17.*

Then he goes to *Capernaum*, where by the bare Touch of his Hand he cures a Leper. *Mat.* 8. v. 1. *Mark* 1. v. 4. *Luke* 5. v. 12.

Entring the Town he cures a Centurion's Servant of a Palsy. *Mat.* 8. v. 5. *Luke* 7. v. 1.

After this, at the Gates of *Naim*, he meets the Corps of an only Son of his Mother, carried out to be buried, whom he raises from the Dead, and restores to his Mother. *Luke* 7. v. 11.

John Baptist, hearing of these and other Miracles, sends from the Prison, where he had been confined by *Herod*, some of his Disciples to Jesus to be instructed by him. *Mat.* 11. v. 2. *Luke* 7. v. 18.

They being returned, Jesus gives an ample Character of *John's* Person, Behaviour and Mission, and severely reprehends the People of the Age that would by no Means of his be induced to repent of their ways. *Mat.* 11. v. 7. *Luke* 7. v. 24.

Jesus dining with one *Simon* a Pharisee, pardons the penitent *Magdalen*. *Luke* 7. v. 36.

He cureth a *Demoniack* blind and dumb at *Capernaum*. *Mat.* 12. v. 22. *Luke* 11. v. 14.

He silences the Scribes and Pharisees, who calumniate him for these Miracles, as if he did them by the help of the Devil; and they demand a Sign from Heaven. *Mat.* 12. v. 24. *Luke* 11. v. 15.

During these things his Kindred come from *Nazareth*, thinking him to be mad, and to seize him. *Mark* 3. v. 21, 31.

Some one signifying to him, that his Kindred waited to speak with him, he tells them, that they were his Mother and his Brethren who heard the Word of God and kept it. *Mat.* 13. v. 46. *Mark* 3. v. 31. *Luke* 8. v. 19.

Going from the House to the Sea he instructed the Multitude, proposing to them the Parables of the Sower, the Tares, Mustard, Leven, which in private he explained to his Disciples; adding to them the Parables of the Treasure hid in a Field, the Pearl of great Price, and the Net cast into the Sea. *Mat.* 13. v. 1. *Mark* 4. v. 1. *Luke* 8. v. 4. After

After this, going again into his own Country *Nazareth*, and preaching there in a Synagogue on the Sabbath-Day, they, instead of receiving him, cast him out of the City. *Mat. 13. v. 54. Mark 6. v. 1. Luke 4. v. 16.*

He goes teaching thro' all the Villages of *Nazareth*. *Mark 6. v. 6.*

After that he continues to go about all the Cities and Villages of *Galilee*, with his twelve Apostles, and certain Women whom he had healed, and who supplied him with Necessaries. *Luke 8. v. 1.*

Having instructed his twelve Apostles, and given them Power to do Miracles, he sends them out by two and two to preach the Gospel of the Kingdom of Christ. *Mat. 10. v. 1. Mark 6. v. 7. Luke 9. v. 1.*

They going thro' the Villages preach the Gospel every where, cast out Devils, anoint the weak with Oil, and heal the Sick. *Mark 6. v. 12. Luke 9. v. 6.*

Nor is Jesus idle at the same time, for he travels about *Galilee*. *Mat. 11. v. 1.*

About, or rather a little before this time, *John* the Baptist by Command of *Herod*, at the Instigation and Cunning of *Herodias* and her Daughter, is beheaded in Prison. *Mark 6. v. 21, &c.*

Herod hearing of the great Fame of Jesus, and the Miracles he did, suspects him to be *John*, whom he lately murdered in Prison, risen from the Dead. *Mat. 14. v. 1. Mark 6. v. 14. Luke 9. v. 7.*

The Apostles being returned to Jesus, he with them retires into the Defart of *Bethsaida* beyond the Sea of *Galilee*; whither the Multitude following him, after he had instructed them and healed their Sick, he fed five thousand of them with five Barley Loaves and two Fishes, twelve Baskets of Fragments being taken up. *Mat. 14. v. 13. Mark 6. v. 30. Luke 9. v. 10. John 6. v. 1.*

This Miracle being performed in the Evening, he commands his Disciples to cross over the Sea, himself retiring to a Mountain to pray. *Mat. 14. v. 22. Mark 6. v. 5. John 6. v. 15.*

Jesus seeing his Disciples labouring all Night against a Storm, about the fourth Watch, that is, towards Morning, came walking upon the Sea, which *Peter* at his Command attempted; but being ready to sink, Jesus recovers him, takes him with him into the Ship, and quiets the Storm. *Mat. 14. v. 24. Mark 6. v. 48. John 6. v. 18.*

Going on, short of *Genesareth*, he heals the Sick with only the Touch of his Clothes. *Mat. 14. v. 34. Mark 6. v. 53.*

Then going into a Synagogue at *Capernaum*, and being known by some of those whom he had fed in the Desert with Bread, he declares to the People that he was the true Bread of Life, and that his Flesh was Meat, and his Blood Drink, to all that take it by way of Salvation. *John 6. v. 24.*

The third Year of the preaching of Christ, beginning from the third Passover after his Baptism.

THIS Passover the holy Jesus went not up to *Jerusalem*, because he knew the Jews sought an Occasion to kill him. *John 7. v. 1.*

Therefore whilst he spent his time in *Galilee*, certain Lawyers coming from *Jerusalem* to *Galilee* to quarrel with him, disputed about the Observation of their ancient Traditions with him. *Mat. 15. v. 1. Mark 7. v. 1.*

Then Jesus going from *Galilee* towards the Coasts of *Tyre* and *Sidon*, dispossesses the Woman of *Canaan's* Daughter of a Devil. *Mat. 15. v. 21.*

From whence returning to the Sea of *Galilee*, he healeth a Multitude of sick Persons that they brought to him, and among them one that was deaf and dumb. *Mat. 15. v. 29, &c.*

At that time compassionating the Multitude, that were faint thro' want of Food, he wrought a great Miracle, feeding four thousand Men with seven Loaves and a few little Fishes; after which plentiful Meal there remained seven Baskets full of Fragments. *Mat. 15. v. 32. Mark 8. v. 1.* After

After which Miracle he cross'd the Sea, and went into the Coasts of *Magdala* and *Dalmanutha*. *Mat.* 15. v. 39. *Mark* 7. v. 31.

Whilst he was there, the Pharisees and Sadducees demand a Sign of his Mission from Heaven; which he refusing, going on board a Ship, crosses back again, admonishing his Disciples to beware of the Leaven of the Pharisees and Sadducees. *Mark* 16. v. 1. *Mark* 8. v. 11.

When he came to *Bethsaida*, he restored to sight a blind Man that sat without the Village. *Mark* 8. v. 22.

Going from thence to the Parts of *Cæsarea Philippi*, he tries *Peter's* Faith concerning himself, promising upon this Rock to build his Church. *Mat.* 16. v. 13. *Mark* 8. v. 27. *Luke* 9. v. 18.

After this he foretells the Death and Passion which he was to suffer at *Jerusalem*; which *Peter* hearing with Horror, our Lord blames him, and teaches them, that every one that will be sav'd must take up his Cross and follow him. *Mat.* 16. v. 21. *Mark.* 8. v. 31. *Luke* 9. v. 22.

Eight Days after the Confession of *Peter*, our Lord was transfigured in the Mount, where he gave his Disciples a Taste of that future Glory which they were to expect from the Merits of the Cross, and receiv'd a Testimony of it from *Moses*, *Elias*, and his Father. *Mat.* 17. v. 1. *Mark* 9. v. 1. *Luke* 9. v. 28.

The Day after he went down from the Mount with his Disciples, and cur'd a Lunatick, casting out a dumb Devil, which his Disciples had in vain attempted. *Mat.* 17. v. 14. *Mark* 9. v. 13. *Luke* 9. v. 37.

As he was journeying thro' *Galilee*, he again foretels his Passion, Death and Resurrection. *Mat.* 17. v. 22. *Mark* 9. v. 29. *Luke* 9. v. 44.

Entering *Capernaum*, to avoid Offence, he commands *Peter* to pay the Tribute-Money to the Collectors *Mat.* 17. v. 24.

Being at home, he reproves the inordinate Ambition of his Disciples, who on the way had contended for Supremacy. *Mat.* 18. v. 1. *Mark* 9. v. 32. *Luke* 9. v. 46.

At the same time he advises them studiously to avoid Offences, to admonish an offending Brother, and to be ready to forgive all Injuries offer'd to us, by the Example of the King that call'd his Servants to an Account, and others. *Mat. 18. v. 6. Mark 9. v. 41. Luke 17. v. 1.*

The Feast of Tabernacles being now at hand, his Kindred, more out of Ambition than Religion, press him very earnestly to appear publickly in *Judea* on the Feast-Day, and shew himself to the World: But he, making as if he would oblige their Expectation, tarry'd till they were gone, and then went up in private; after that he went with them from *Galilee* into *Judea*. *Mat. 19. v. 1. John 7. v. 2.*

In his Journey, being deny'd Entertainment by the *Samaritans*, his Disciples would have had him revenge the Affront by calling down Fire from Heaven, but he reprov'd their Heat; and on the contrary cleans'd ten Lepers, praising the one penitent thankful Leper above all the rest. *Luke 9. v. 54. and 17. v. 11.*

From *Samaria* he passes beyond *Jordan* into the Borders of *Judea*. *Mat. 19. v. 1. Mark 10. v. 1.*

Then entering *Jerusalem* about the midst of the Feast of Tabernacles, he taught in the Temple with such Efficacy and Power, that he provok'd the *Jews* to send Officers to apprehend him. *John 7. v. 46.*

In the Evening of the last Day of the Feast of Tabernacles, he went out of the City to Mount *Olivet*. *John 8. v. 1.*

The Day following returning from Mount *Olivet* into the Temple, he dismisses the Woman accus'd of Adultery; shaming his Enemies, who treacherously endeavour'd to insnare him. *John 8. v. 2.*

Then in a new Discourse he shew'd them who he was; and at length when the *Jews* were ready to stone him, he privately withdrew from the Temple. *John 8. v. 12.*

Passing by a Man that had been blind from his Birth, he recover'd his Sight, making an Ointment of Spittle and Clay, and putting it on his Eyes. And this was on the Sabbath-Day. *John 9. v. 1.* After

After this he discourses about the true Shepherd, the Hireling, and the Sheep; affirming himself to be the true and good Shepherd. *John* 10. v. 1.

Then leaving *Jerusalem*, he travels thro' the Cities and Villages of *Judea* and *Berea*, sending seventy Disciples two by two, with the same Commission he had before given the twelve Apostles, to go into every City and Village whither himself was to come. *Luke* 10. v. 1.

The seventy being return'd, he preaches up modest Behaviour to his Disciples, and thanks God he had lost none of them. *Luke* 10. v. 17. *Mat.* 11. v. 25.

By the Application of the Parable of the robb'd and wounded Person reliev'd by a *Samaritan*, he instructs an arrogant Lawyer set to tempt him, whom it was we ought to love most, and who was the true Neighbour. *Luke* 10. v. 30.

Being hospitably entertain'd in *Bethany* by two Sisters, he prefers the holy and devout Leisure of *Mary*, before the solicitous busy Service and Attendance of *Martha*. *Luke* 10. v. 38.

Returning from his usual Devotion of Prayer, he teaches his Disciples the Form of Prayer, called, *The LORD'S PRAYER*; which is the same he taught them the second Year of his preaching in the Mount, when he taught the Multitude. *Luke* 11. v. 1.

Then he teaches them Perseverance in Prayer. *Luke* 11. v. 5. and 18. v. 1.

Being invited to a Dinner by a certain Pharisee, he with great Freedom sharply inveighs against the preposterous Cleanliness, Ambition and Hypocrisy of the Pharisees; and many other of their Vices. *Luke* 11. v. 37.

From hence he takes occasion to caution them against Covetousness and the Care of temporal things, with the Instance of him that would not divide the Inheritance with his Brother. *Luke* 12. v. 13.

Being acquainted with the Death of the *Galileans*, whose Blood *Pilate* mingled with their own Sacrifices, he invites all Men to Repentance; otherwise, like the barren Fig-tree, they would be cut off. *Luke* 13. v. 1.

He

He cures a Woman that had been crooked eighteen Years, and reprimanded the Ruler of the Synagogue who murmured at his working this Cure on the Sabbath-Day. *Luke 13. v. 11.*

After he had gone thro' many Towns and Villages, as he was journeying toward *Jerusalem*, being asked, whether there were but few that shou'd be sav'd, he advises them to enter in at the strait Gate, which being once shut, many shou'd knock in vain. *Luke 13. v. 22.*

The same Day, being caution'd by the Pharisees to go from thence to avoid the Fury of *Herod*, he tells them he must die at *Jerusalem*. *Luke 13. v. 31.*

Being invited to Dinner by an eminent Pharisee on the Sabbath-day, he cur'd a Man troubled with a Dropsy, justifying the Legality of the Cure from the Instance of the Ass or Ox fallen into a Pit. Then he instructs both his Host and the Guests in many wholesome Doctrines. *Luke 14. v. 1.*

In his Journey he teaches the Multitude what Qualifications are necessary for him that would be his Disciple. *Luke 14. v. 25.*

He exhorts them to Alms-giving, proposing the Examples of the unjust Steward and the rich Glutton. *Luke 16. v. 1, &c.*

He confutes the Scribes and Pharisees, who murmured because he entertain'd Sinners; proposing three Allusions, of the lost Sheep, the lost Groat, and the lost Son. *Luke 15. v. 1.*

In the Winter he returns to *Jerusalem* at the Feast of the Dedication, and walking in the Temple, in *Solomon's* Porch, he disputes with the *Jews* about himself. *John 10. v. 22.*

Who designing to seize him, he withdraws from them; and seeing he could do no good with them, he goes again to the Borders of *Judea* into *Bethany*, or *Bethabara*, the Place where *John* first baptiz'd, and tarry'd there. *John 10. v. 39, 40.*

Whither when many People resorted to him, after his usual manner, he taught and healed them. *John. 10. v. 41. Mat. 19. v. 2. Mark 10. v. 1.* There

There he disputes with the Lawyers concerning Divorces and the Firmness of Marriage, preferring Celibacy to Matrimony ; together with many other Instructions there. *Mat. 19. v. 3. Mark 10. v. 2.*

He will not suffer the young Children to be kept from him, but laying his Hands upon them he blesteth them. *Mat. 19. v. 13. Mark 1. v. 39. Luke 18. v. 15.*

A wealthy young Man is deterred from following Jesus, by his proposing to him a State of Poverty. *Mat. 19. v. 16. Luke 18. v. 24.*

Upon which occasion he shews them how difficult it is for those that pursue the Riches of this World to enter into the Kingdom of Heaven, and at the same time declares the Happiness of those that quit all for the sake of God. *Mat. 19. v. 23. Mark 10. v. 23. Luke 18. v. 24.*

By proposing the Parable of the Labourers that were hired to work in the Vineyard, he shews them, that it often happens that they who are least in the Eye of the World, are esteemed the greatest with God. *Mat. 20. v. 1.*

Whilst he was on the Borders of *Judea*, he receives a Message from the two Sisters at *Bethany* of the Sickness of *Lazarus* ; nor would he stir from thence till he had heard that *Lazarus* was dead. *John 11. v. 1.*

Coming to *Bethany*, he comforteth *Mary* and *Martha* with good Hope, bringing to Life their Brother *Lazarus* who had been four Days dead. *John 11. v. 17.*

Many of those who were present at the working this Miracle were induced to believe in Jesus, upon which the Chief Priests and the Pharisees resolutely determine his Destruction. *John 11. v. 46.*

Wherefore *Jesus* with his Disciples returned from *Bethany* to the Borders of *Judea*, to a Country near the Wilderness, unto a City called *Ephrem*. *John 11. v. 54.*

After he had staid there some days in private, the Passover being at hand, he goes up to *Jerusalem*, in his Journey thither hinting to his Disciples apart the Death of the Cross, and other things which he was to suffer

suffer there. *John* 11. v. 65. *Mat.* 20. v. 17. *Mark* 10. v. 32. *Luke* 18. v. 31.

Notwithstanding this Discourse, that his Death was at hand, the Disciples being possessed with the Notion that he was now going to *Jerusalem* to take Possession of his Kingdom, the Sons of *Zebedee* intreat him by their Mother, that they might have the Priority in his Kingdom; which Request very much disgusted the rest of the Apostles, who hitherto were apt to think too well of themselves. *Mat.* 20. v. 20. *Mark* 10. v. 35. *Luke* 19. v. 11.

Going from hence he passes directly over to the City of *Jericho*, and is very friendly entertained by *Zacheus* the Publican. *Luke* 19. v. 1.

Going from that City toward *Jerusalem*, he restored Sight to two blind Beggars, the Name of one of whom was *Bartimeus* the Son of *Timeus*. *Mat.* 20. v. 29. *Mark* 10. v. 46. *Luke* 18. v. 35.

Prosecuting his Journey, before the six Days of the Passover; that is, the Day of Preparation, or Friday before the Passover, he came to *Bethany*. *John* 12. v. 1.

There the Day following, being the Sabbath-Day, he is honourably received and entertained at Supper in the House of *Simon* the Leper, *Lazarus* sitting at Table with him, and *Martha* attending, whilst *Mary* pours a Vial of rich Balsam or Unguent upon his Head. *Mat.* 26. v. 26. *Mark* 14. v. 3. *John* 12. v. 2.

The Disciples thinking much of this profuse Waste of the Unguent, as they thought, and especially *Judas* the Traitor, they are severely reprehended by the Lord. *Mat.* 26. v. 8. *Mark* 14. v. 4. *John* 12. v. 4.

The Day after, which we call the Lord's-Day, going from *Bethany* to *Bethphage*, and to Mount *Olivet* from thence, sitting on an Ass, which he commanded to be brought, he permitted the Disciples to spread their Garments thereon, and made his publick Entry into *Jerusalem*, the Multitude all the Way congratulating his Appearance with cutting down Branches of Trees, strowing their Clothes in the way, and with Acclamations of Joy, crying out, Blessed is he that cometh

cometh in the Name of the Lord, the King of *Israel*.

Mat. 21. v. 1. *Mark* 11. v. 1. *John* 12. v. 12.

Coming near to *Jerusalem*, as soon as he saw it, he wept over it, and foretold its Destruction, which would certainly come, because the People would not know the Time of their Visitation. *Luke* 19. v. 41.

With this sort of Pomp he enters the City, and visiting the Temple first, he purged it from the Pollutions of the Merchants, and adorned it with many Cures and Gifts of Salvation and Health. *Mat.* 21. v. 12. *Mark* 11. v. 15. *Luke* 19. v. 45.

The chief *Jews* being incensed at these things, and on the other hand the *Gentiles* earnestly pressing to see Jesus, he is glorified of his Father by a Voice from Heaven. *Mat.* 21. v. 15. *Luke* 19. v. 39. *John* 12. v. 20.

In the Evening going out of the City to *Bethany*, and returning the Day after, which was *Monday*, he cursed the barren Fig-Tree ; and after he had spent that Day in teaching in the Temple, he again went out of the City to *Bethany*. *Mat.* 21. v. 17. *Mark* 11. v. 11.

Early on *Tuesday* Morning, as he returned to the City, his Disciples observing the Fig-Tree, which he had before cursed, and was dried up by the Roots, he taught them the Efficacy and Virtue of Faith. *Mat.* 26. v. 20. *Mark* 11. v. 20.

Afterwards being in the Temple, and the Chief Priests and Rulers of the People asking him by what Authority he did these things, he very handsomely confutes them, and plainly accuses them, that they knowing him to be Christ would not acknowledge him, lest they should lose some Advantage of their own ; wherefore he foretels their Ruin. *Mat.* 21. v. 23. *Mark* 11. v. 27. *Luke* 20. v. 1.

But when the *Jews* durst not lay hands on Jesus for fear of the People, they endeavour to insnare him in his Discourse, proposing several cunning intricate Questions to him about the Tribute, Resurrection, and greatest Commandment : From all which he extricated himself

himself by his prudent inoffensive Answers. *Mat.* 22. v. 15. *Mark* 12. v. 13. *Luke* 20. v. 20.

At last Jesus put a Question to them concerning the two-fold Nature of Christ, which unexpected Difficulty they declared they could not answer. *Mat.* 22. v. 41. *Mark* 12. v. 35. *Luke* 20. v. 41.

Then he inveighs severely against their Hypocrisy, and other Crimes, threatening them with divine Vengeance. *Mat.* 23. v. 1. *Mark* 12. v. 15. *Luke* 20. v. 45.

Afterwards as he sat opposite to the Treasury, and saw the many Presents there offered, he prefers the Gift of the poor Widow, which consisted but of two Mites, before all the Offerings of the Wealthy. *Mark* 12. v. 41. *Luke* 21. v. 1.

Then as he was going out of the Temple, his Disciples beginning to consider and admire the Beauty of the Structure, he foretold the Ruin of it. *Mat.* 24. v. 1. *Mark* 13. v. 1. *Luke* 21. v. 5.

Going afterwards to the Mount of *Olives*, and seating himself opposite to the Temple, being asked of his Disciples when these things should be, and what Sign there would be of their coming, and the Consummation of all things : he answered in the first Place, The Signs of the Destruction of *Jerusalem* would be the same with those of the end of the World ; then he tells them the particular Sign of the Ruin of *Jerusalem* and the Temple ; and finally, the Signs peculiar to the Consummation of the whole World. *Mat.* 24. v. 3. *Mark* 13. v. 3. *Luke* 21. v. 7.

And yet notwithstanding these Signs, he tells them, the Day of his coming is uncertain, and therefore they must watch, lest the Time catch them unprepared ; proposing at the same time several Parables for the help of their Understanding, as that of the ten Virgins, the slothful Servant, &c. *Mat.* 24. v. 36. *Mark* 13. v. 32. *Luke* 21. v. 34. *Mat.* 25. v. 1, &c.

Lastly, he gives them a formal Description of the last Judgment. *Mat.* 25. v. 31:

Drawing out the Time till Midnight with these sorts of Discourses, that is, towards the beginning of *Wednesday*, Jesus adds, that after two Days he shou'd be crucified, namely on the very Passover. *Mat.* 26. v. 1.

By break of Day on *Wednesday*, *Judas* enters into a Conspiracy against his Lord and Master with the Chief Priests, about apprehending him, agreeing with them for thirty Pieces of Silver. *Mat.* 26. v. 5, 14. *Mark* 14. v. 1, 10. *Luke* 22. v. 1.

On *Thursday*, about Noon, Jesus sent two of his Disciples into the City, to prepare the Paschal Entertainment for them all in a House which they never before knew; but by the Master of it and other Circumstances they find it, and do as he commanded them. *Mat.* 26. v. 17. *Mark* 14. v. 12. *Luke* 26. v. 7.

The fourth Year of Christ, beginning from the fourth Passover after his Baptism.

TH E first Day of this Year, that is, on the Feast-Day of the Passover, or first Day of Unleavened Bread, which began on *Thursday* at Sun-rising, Jesus eat the Paschal Lamb with his Apostles at *Jerusalem*. *Mat.* 26. v. 20. *Mark* 14. v. 17. *Luke* 22. v. 14.

After the eating of the Lamb, and the common Supper, Jesus taking a Bason of Water washed his Apostles Feet. *John* 13. v. 1.

After this he institutes his last Supper, commanding them always to do it in Remembrance of him. *Mat.* 26. v. 26. *Mark* 14. v. 22. *Luke* 22. v. 19.

Then he discovers to them that he should that very Night be betray'd by one of them. *Mat.* 26. v. 21. *Mark* 14. v. 18. *Luke* 22. v. 21. *John* 13. v. 31.

Judas being mark'd from the rest by taking of the Sop, goes out and finishes his Treason. *John* 13. v. 26.

After these things the Disciples began again to dispute about Priority. *Luke* 22. v. 24.

Where-

Whereupon Jesus recommends to them the Practice of Humility, and the new Command of mutual Love, promising to them all the Honour of the Kingdom of Heaven. *Luke 22. v. 26. John 13. v. 34.*

Then he foretels his Departure and Death; and *Peter* arrogantly promising to follow him where-ever he went, Jesus prophesies of his triple Denial of him. *Luke 22. v. 31. John 13. v. 36.*

By and by, for the Consolation of his Disciples, whom he perceived very sad, in a long Sermon he by various Methods raised their dejected Spirits, and fortify'd them against present Evils; adding likewise a Prayer, whereby he not only recommends them, but all that believe to the Father. *John Ch. 14. 17.*

This Sermon he enlarges and finishes on the Way as he goes from the City towards the Mount of *Olives*. *John Ch. 15, 16.*

In his Walk thither he foretels his Disciples that they will be all very much offended; and *Peter* with great Assurance boasting himself more on his Fortitude than the rest, Jesus declares and foretels that his Fall shall be greater than any of the others. *Mat. 25. v. 31. Mark 14. v. 27.*

As these things were transacted, passing the Brook *Cedron* about Midnight, he came to a Village call'd *Gethsemane*, situated at the Foot of the Mount of *Olives*, where he enter'd into the Garden to pray, according to his usual Custom. *Mat. 26. v. 36. Mark 14. v. 36. Luke 22. v. 39. John 18. v. 1.*

There taking *Peter* and the Sons of *Zebedee* apart from the rest of the Apostles, he began to shew a very great Anxiety and Heaviness of Spirit, insomuch that he sweated Water and Blood. *Mat. 26. v. 37. Mark 14. v. 33. Luke 22. v. 40.*

Having pray'd three times to his Father, an Angel from Heaven came and comforted him. *Mat. 26. v. 39. Mark 14. v. 35. Luke 22. v. 42.*

Coming from Prayer, he chides the sleeping Disciples, telling them the Traitor was at hand. *Mat. 26. v. 45. Mark 14. v. 41. Luke 22. v. 45.*

Then

Then going to meet the Traitor and his Gang, he permitted him to give him the treacherous Signal, which was a Kiss. *Mat. 26. v. 48. Mark. 14. v. 44. Luke 22. v. 47.*

But tho' he suffer'd *Judas* to give him the signal Kiss, yet he did not permit them to lay Hands on him ; but asking the Multitude whom they fought, he at one Word laid them prostrate. *John 18. v. 3.*

After they were recover'd from their Surprize, and had heard him expostulating with, and forbidding them to do any Harm to his Apostles, with other seasonable Things, they were permitted to apprehend him. *Mat. 26. v. 55. Mark. 14. v. 48. Luke 22. v. 52. John 18. v. 7.*

Which they no sooner attempted, but *Peter* drawing his Sword cuts off the right Ear of *Malchus*, a Servant of the High-Priest ; for which Jesus reprehends him sharply, and forbids him the Use of the Sword under the Penalty of a Curse. *Mat. 26. v. 51. Mark 14. v. 47. Luke 22. v. 50. John 18. v. 10.*

The Disciples escaping by Flight, a certain young Man, (supposed to be *John*) with only a Linen Mantle thrown over his naked Body, followed Jesus when he was carried away by them that took him ; but when they also laid hold on him, he left his Linen Garment in their Hands, and fled from them. *Mat. 26. v. 56. Mark 14. v. 50.*

Jesus being thus apprehended, is first carried before *Annas*, the Father-in-Law of *Caiaphas* the High-Priest. *John. 18. v. 13.*

By and by being sent from *Annas* to *Caiaphas* the High-Priest, in whose House the Council met, he is there first of all confronted with false Witnesses. *Mat. 26. v. 59. Mark. 14. v. 55.*

Afterwards being examined about his Disciples and his Doctrine, for answering very freely, an Attendant of the High-Priest gave him a Blow on the Face. *John. 18. v. 19.*

Lastly, Jesus being asked whether he was the Christ the Son of God, he confessing it, is condemned as worthy of Death. *Mat. 23. v. 63. Mark 14. v. 61.*

Whilst these Things passed within, *Peter* being in the High-Priest's Hall is known to be of Jesus's Family by the Maid and Servants, upon which *Peter* three times denies his Lord; but the third time hearing the Cock crow, he came to himself. *Mat. 26. v. 69. Mark 14. v. 66. Luke 22. v. 56. John 18. v. 16.*

Jesus being thus condemn'd, is expos'd to all the rude Insults of being spit upon, struck on the Head and Face, and the like, being the remaining Part of the Night treated after this ludicrous and ridiculous manner. *Mat. 26. v. 67. Mark 14. v. 65. Luke 22. v. 63.*

Very early in the Morning he is brought before the Council, and again condemn'd, because he confessed himself to be the Son of God. *Luke 22. v. 66.*

Being a third time condemned, he is led bound, and delivered to *Pilate* the Governor, to be slain by him. *Mat. 27. v. 1. Mark 15. v. 1. Luke 23. v. 1. John 18. v. 18.*

As soon as the Traitor *Judas* saw Things carried to this Extremity, he repented of what he had done, and openly returned the thirty Pieces of Silver, the Reward of his Treason; and finding no Comfort, he retires Home, and dies of Grief. *Mat. 27. v. 6.*

Pilate the Governor being unwilling to put Jesus to Death (tho' the Chiefs of the *Jews* had already condemned him) unless they shewed Cause, they accused Jesus to him, saying, That he called himself Christ the King of the *Jews*. *John 18. v. 29. Luke 23. v. 2.*

Jesus being examined separately by *Pilate*, whether he was the King of the *Jews* or not, he answer'd, He was; not according to the manner of the Kings of this World. *Mat. 27. v. 11. Mark 15. v. 2. Luke 23. v. 3. John 18. v. 33.*

Pilate being very inclinable to release Jesus, the *Jews* oppose it with all their Might; crying out that he was

a seditious Person, and disturber of the People from *Galilee* even to *Judea*. *Luke 23. v. 4.*

Pilate hearing that Jesus was of *Galilee*, that he might the more plausibly extricate himself from the Trouble of the Trial, sends him to *Herod* the Tetrarch of *Galilee*, who at that time was at *Jerusalem*. *Luke 23. v. 6.*

But *Herod* being disappointed in his Expectation concerning Jesus, sends him away in Contempt, in Mockery putting on him a white Robe. *Luke 23. 8.*

Pilate considering Jesus as an innocent Person, endeavours to persuade the *Jews* to accept of his Life as a Donative from him to the People at this Paschal Festival: But they preferring *Barabbas* the Thief before the innocent Jesus, demanded a Pardon for *Barabbas*, but cried out most furiously for executing Jesus. *Mat. 27. v. 15. Mark 15. v. 6. Luke 23. v. 17. John 18. v. 39.*

But when this Method also proved ineffectual for the saving of Jesus, *Pilate* commanded Jesus to be scourged: and being crowned with Thorns, disgraced all manner of Ways, and ridicul'd as a King in Misery, in this wretched Condition, thinking to move them to Pity, he shews him a sad Spectacle to the People. *Mat. 27. v. 28. Mark 15. v. 17. Luke 23. v. 15. John 19. v. 1.*

Being not able this way to satisfy them, but that the more he strove to appease them, the more outrageous they grew, crying out, *Crucify him, Crucify him*; he still opposes their Obstinacy, which they as warmly encounter: for fearing that an Offence against Man might be pardon'd, they bring a new Accusation against Jesus, affirming that he made himself the Son of God. *John 19. v. 7.*

But *Pilate* disdainng to try Jesus by the *Jews* Laws, still mov'd to have him acquitted; whereupon they seeing he protracted Time only to save Jesus, openly clamour'd, and threaten'd him with *Cæsar's* Displeasure: Then *Pilate* took his Place on the Tribunal, calling for Jesus to be set before him. *John 19. v. 13.*

Whilst *Pilate* was on the Bench his Wife sent to him, desiring him not to meddle with that just Person Jesus, for she had suffered very much in her Dreams concerning him. *Mat. 26. v. 19.*

Pilate having all manner of ways testified Jesus's Innocence, even by the publick washing of his Hands in open Court, declaring him altogether unworthy of Death; yet when the *Jews* so obstinately persisted, that nothing but his Blood will satisfy them, and that they readily took the Guilt of it upon themselves and their Posterity, he at last gave way to their Desire, and deliver'd Jesus to them. *Mat. 27. v. 23. Mark 15. v. 14. Luke 23. v. 20. John 19. v. 15.*

Then the Soldiers brought Jesus loaden with his Cross from the *Prætorium* without the City, a vast Multitude of all Sorts of People following him. *Mat. 27. v. 31. Luke 23. v. 27.*

After they had led him without the Gates of the City, taking the Cross from Jesus, for Expedition sake, they force one *Simon* of *Cyrene* to carry it. *Mat. 27. v. 32. Mark 15. v. 21. Luke 23. v. 26.*

Among the Multitude that followed Jesus there were certain Women of *Jerusalem* that deplored the sad Calamities and Afflictions of Jesus, who bid them mourn for themselves, and not for him; foretelling at the same time the Vengeance that was to fall on them and their Children. *Luke 23. v. 27.*

When he was come to Mount *Calvary*, the Place of Execution, they gave Jesus Wine mingled with Myrrh, which he refused to drink; and likewise Wine mingled with Gall, which he also refused. *Mat. 27. v. 34. Mark 15. v. 23.*

After this they lay him on the Cross, fastening him with four Nails to it; he at the same time praying for his Crucifiers. *Mat. 27. v. 35. Luke 23. v. 33.*

Then fixing on the Cross the Title of *Jesus of Nazareth King of the Jews*, they set up the Cross with Jesus on it. *Mat. 27. v. 37. Mark 15. v. 26. Luke 23. v. 38. John 19. v. 19.*

And

And to add the greater Ignominy to his Innocence, they crucify two Thieves with him, one upon each Side. *Mat. 27. v. 38. Mark 15. v. 27. Luke 23. v. 33. John 19. v. 18.*

Then the Soldiers before the Face of the crucified Jesus divide his Garments, and cast Lots. *Mat. 27. v. 35. Mark 15. v. 24. Luke 23. v. 34. John 19. v. 23.*

The Multitude looking on, the Rulers of the People with the Soldiers deride and insult the Holy Jesus in his Agony with the utmost Contempt. *Mat. 27. v. 39. Mark 15. v. 19. Luke 23. v. 35.*

One of the Thieves that was crucified with him did the same, but is reprov'd by the other, justifying Jesus, and condemning themselves; and, tho' late, recognizing his King and Saviour, he prays him to remember him when he comes into his Kingdom. *Luke 23. v. 29.*

Jesus from the Cross, tho' in the greatest Torment, seeing his Mother, recommends her to the Care of his favourite Disciple standing by. *John 19. v. 25.*

From the Time that Jesus hung on the Cross, there was an universal Darkness till three of the Clock, *Mat. 27. v. 45. Mark 15. v. 33. Luke 23. v. 44.*

About three of the Clock Jesus cried out, *Eli, Eli, &c.* *Mat. 23. v. 46. Mark 15. v. 34.*

A little after Jesus saying *I thirst*, and they offering him Vinegar to drink, he refused it, adding, *It is finished.* *John 19. v. 28.*

Then crying aloud, *Father into thine Hands I commend my Spirit*, and bowing his Head, he gave up the Ghost. *Mat. 27. v. 50. Mark 15. v. 37. Luke 23. v. 46. John 19. v. 30.*

Whilst these things pass'd, the Veil of the Temple was rent in two, the Earth trembled, and many strange and wonderful things happen'd: Which the Captain of the *Roman Guard*, together with the Soldiers and Multitude, observing, they were so astonish'd, that

they smote their Breasts, and return'd home, justifying Jesus's Innocence. *Luke 23. v. 47.*

The Chief of the *Jews* having obtain'd leave from *Pilate* that the Legs of the Criminals might be broken, in order to take them from the Cross by reason of the approaching Sabbath, they break the Legs of the two Thieves ; but coming to Jesus, and finding him already dead, they did not break his Legs ; but one of the Soldiers thrust a Lance thro' his Side, out of which there immediately issued Water and Blood. *John 19. v. 51.*

After these things *Joseph* of *Arimathea*, having obtained License from the Governor, takes the Body of Jesus from the Cross, imbalms it with rich Spices and Perfumes, wraps it up in fine Searcloth ; and with the Help of *Nicodemus*, a former Disciple of Christ, buries it in a new Tomb of his own, which he had but a little before order'd to be made for himself. *Mat. 27. v. 57. Mark 15. v. 42. Luke 23. v. 50. John 19. v. 38.*

Jesus being buried the Evening before the Sabbath, the Princes and Chief of the *Jews* having obtain'd the Grant of a Guard from the Governor, set them to watch the Body of Jesus, to prevent, as they vainly imagin'd, his Resurrection on the third Day, sealing the Grave-Stone with their Signet, and rolling a great Stone to the Entrance of the Sepulchre. *Mat. 27. v. 62.*

On the Evening of the same Day, the Sabbath being ended, *Mary Magdalen*, and other religious Women, having provided Spices to continue the Imbalment, early the next Morning came to the Sepulchre, with an intent to anoint and preserve the Body of Jesus. *Mat. 28. v. 1. Mark 16. v. 1. Luke 24. v. 1. John 20. v. 1.*

As they approached the Holy Sepulchre, they saw an Angel, which had descended from Heaven, and moved the Stone from the Entrance of the Sepulchre, sitting on it. *Mat. 28. v. 2.*

The Appearance of the Angel, whose Descent was attended with a mighty Concussion of the Earth and Air, so affrighted the Soldiers that guarded the Sepulchre, that they were almost dead with Fear. *Mat. 28. v. 4.*

The Women entering the Sepulchre, the Angel bids them be of good Courage, tells them that Jesus was risen; bids them come farther into the Sepulchre, that they might see the empty Grave, where the Lord had laid, which they accordingly did. *Mat. 28. v. 15. Mark 16. v. 5. Luke 24. v. 3.*

As the Women went out of the Sepulchre, and not thorowly persuaded of the Lord's Resurrection, two Angels more appeared to them, and told them the same Thing. *Luke 24. v. 4.*

Upon which being confirm'd of the Truth of his Resurrection, they hasten to the Apostles as fast as they can, declaring, and affirming that the Body of Jesus was not in the Sepulchre, and that they had seen a Vision of Angels, who told them that he was alive. *Luke 24. v. 9, 23. John 20. v. 2.*

Hereupon *Peter* and *John* ran to the Sepulchre, where *John* arrived first, and not finding the Body of Jesus they returned home wondering. *Luke 24. v. 12. John 20. v. 3.*

Mary Magdalen returned to the Sepulchre, and continuing there weeping, Jesus shewed himself alive to her first. *Mark 16. v. 9. John 20. v. 11.*

When *Mary Magdalen* had inform'd the other holy Women of this, they all haste together to the Apostles to tell them what had happened; and as they went, Jesus met them by the way, shewing himself alive to them. *Mat. 28. v. 9.*

After these Things the Angels disappearing, the Soldiers that guarded the Sepulchre went into the City; and being corrupted with Money by the High-Priest and Rulers, spread abroad a Report, that the Disciples of Jesus came privately in the Night, and stole away the Body. *Mat. 28. v. 11, &c.*

The Women affirming Jesus to be alive, and the Apostles not believing them, Jesus at last appeared to *Peter*. *Luke 24. v. 34.*

After this he appeared to *Cleophas* and another Disciple as they were going to *Emmaus*. *Luke 24. v. 13. Mark 16. v. 12.*

Last of all, on the Evening of the first Sabbath after the Crucifixion, that is on the Lord's Day, Jesus appeared to all the Apostles, except *Thomas*, and did eat and drink with them. *Mark 16. v. 14. Luke 24. v. 36. John 20. v. 19.*

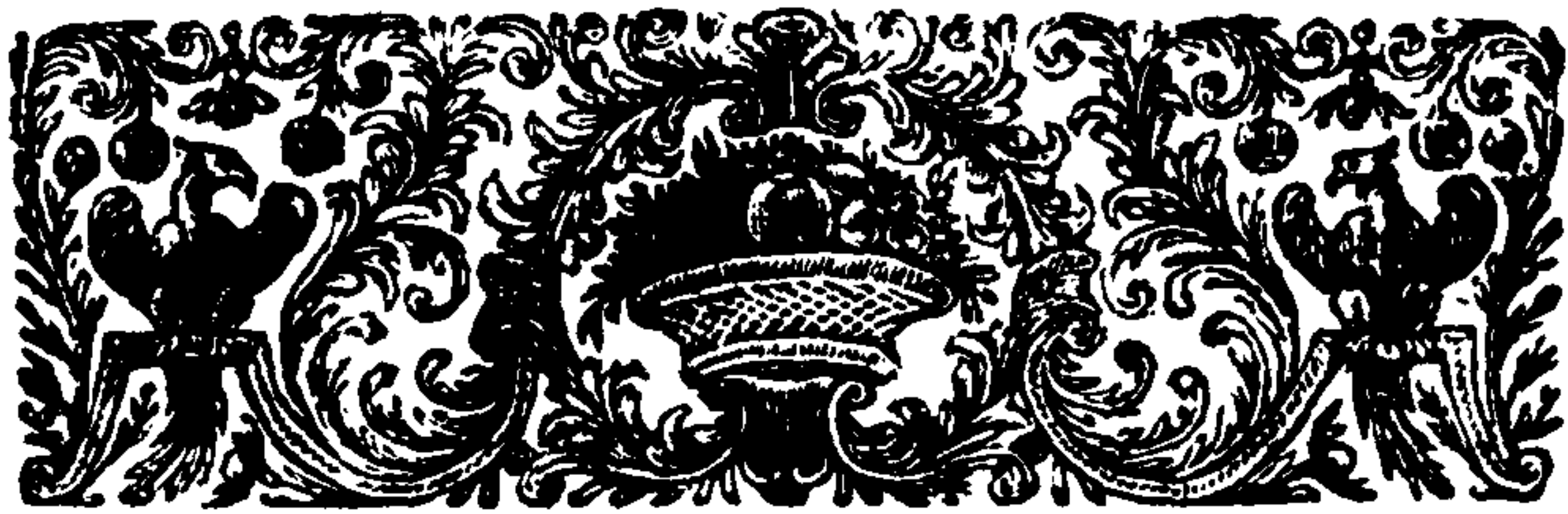
Thomas refusing to believe his Brethren, the eighth Day after the Passion Jesus again appeared to them, and permitted *Thomas* to satisfy his Incredulity by feeling his Wounds. *John 20. v. 24.*

The Disciples going from hence to *Galilee*, as Jesus had commanded them, he meets them at the Sea of *Tiberias*, and there dines with them. *John 21. v. 1.*

Afterwards he appears to a great Number of his Disciples in the Mount, as he had appointed. *Mat. 28. v. 16.*

And having for forty Days conversed with his Disciples, and talked with them concerning the Kingdom of God, he in the sight of them all ascended into Heaven. *Mark. 16. v. 19. Luke 24. v. 50. Acts 1. v. 3.*

Where he sits at the right Hand of the Father, with whom he governs the World, and particularly his Church, which he purchased with his own Blood. *Mark 16. v. 19.*



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